



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

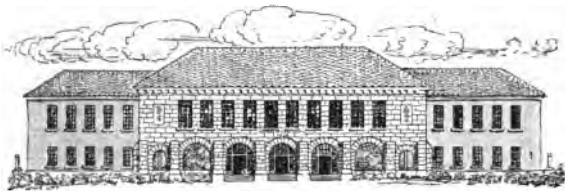
### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Stanford University Libraries



3 6105 007 898 013



SCHOOL OF EDUCATION  
LIBRARY

EDUCATION  
BOOK PURCHASE  
FUND

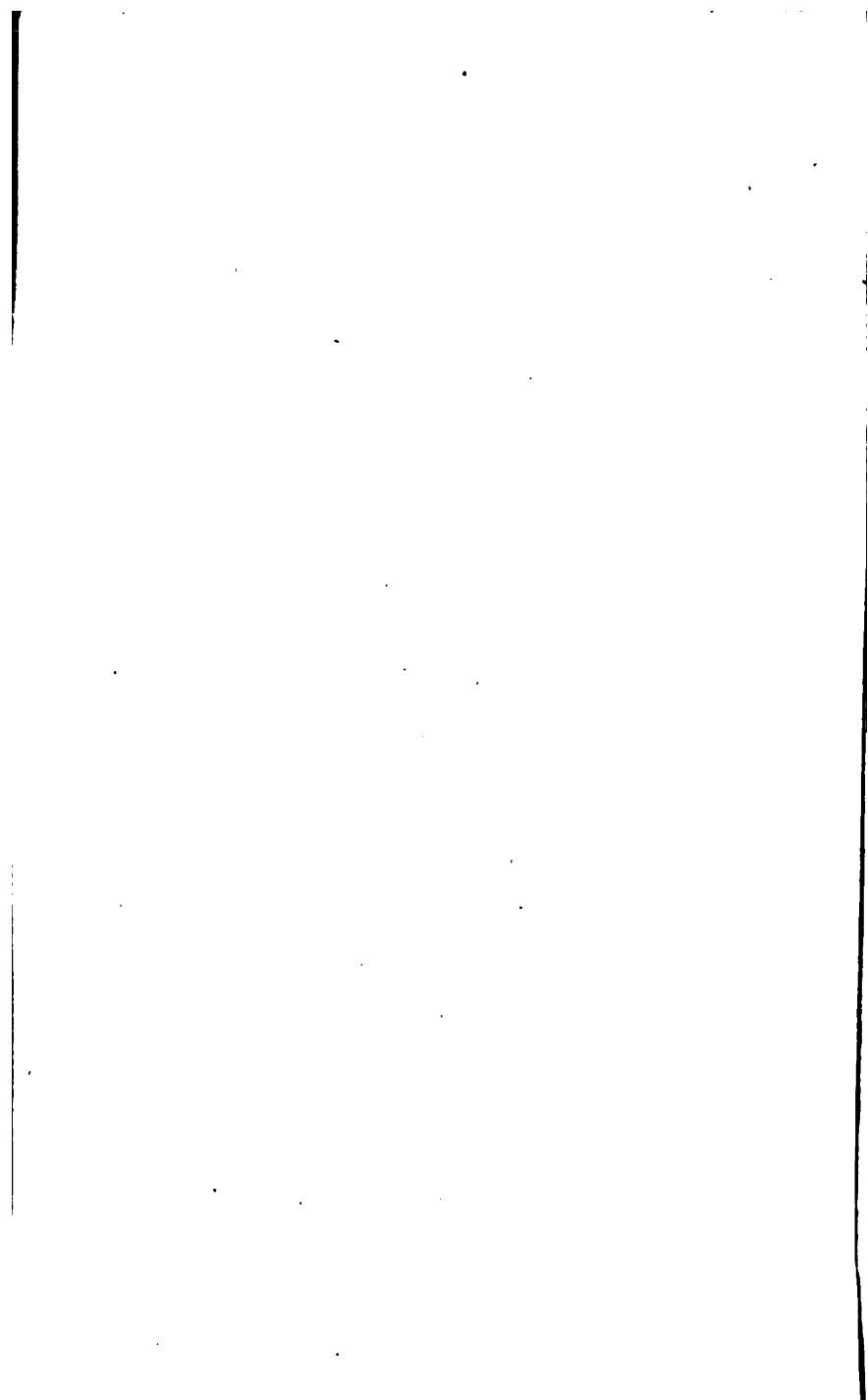


STANFORD UNIVERSITY  
LIBRARIES

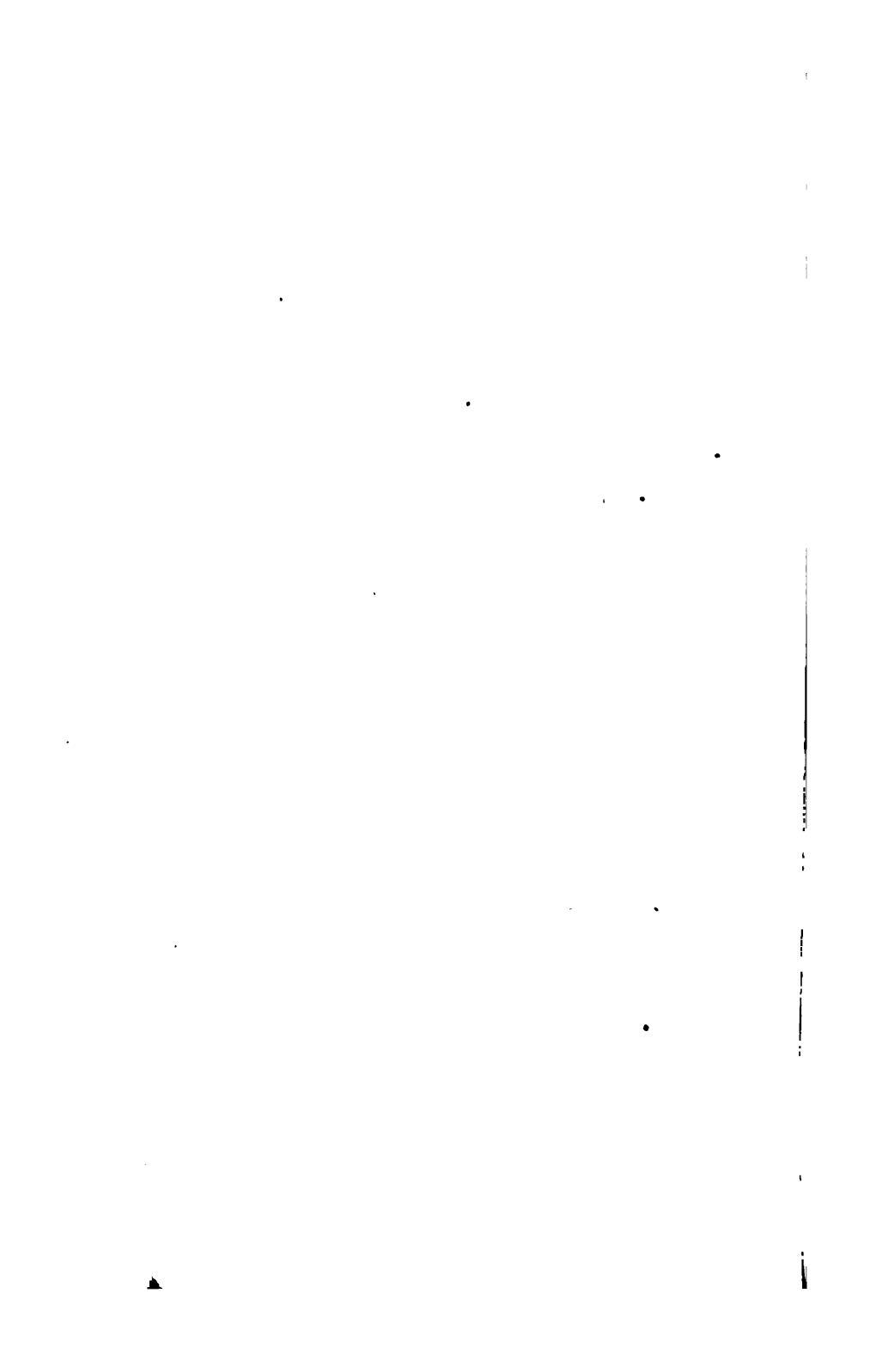












THE  
LECTURES

DELIVERED BEFORE THE  
AMERICAN INSTITUTE OF INSTRUCTION,

AT  
KEENE, N. H., AUGUST, 1851.

INCLUDING  
THE JOURNAL OF PROCEEDINGS,

AND  
A LIST OF THE OFFICERS.

---

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

---

BOSTON:  
TICKNOR, REED, AND FIELDS,  
Corner of Washington and School Sts.

1851.

*Wheat*



THE  
LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT

KEENE, N. H., AUGUST, 1851.

INCLUDING

THE JOURNAL OF PROCEEDINGS,

AND

A LIST OF THE OFFICERS.

---

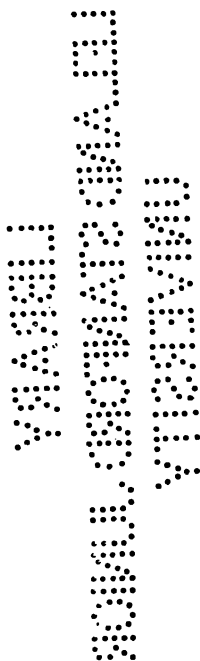
PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

---

BOSTON:  
TICKNOR, REED, AND FIELDS,  
Corner of Washington and School Sts.  
1851.

*Wheat*

Entered according to act of Congress, in the year 1851,  
By TICKNOR, REED, & FIELDS,  
in the Clerk's Office of the District Court of Massachusetts.



# CONTENTS.

---

	Page.
JOURNAL OF PROCEEDINGS; . . . . .	v
LIST OF OFFICERS, . . . . .	xii
ANNUAL REPORT, . . . . .	xxv

---

## LECTURE I.

TEACHERS' MORALS AND MANNERS. BY HENRY K. OLIVER, . . . . .	1
--	---

---

## LECTURE II.

THE SUPERVISION OF SCHOOLS. BY D. B. HAGAR, . . . . .	41
---	----

---

## LECTURE III.

THE TEACHER IN THE NINETEENTH CENTURY. BY THOMAS CUSHING, JR. . . . .	71
--	----

---

## LECTURE IV.

IMPORTANCE OF MORAL AND RELIGIOUS ED- UCATION IN A REPUBLIC. BY WILLIAM D. NORTHEND, . . . . .	103
--	-----

11-3  
57-2  
11-3  
57-2  
11-3  
57-2

68422



## LECTURE V.

THE MANIFESTATIONS OF EDUCATION IN DIFFERENT AGES. BY SAMUEL W. BATES, . . . 123

---

## LECTURE VI.

ON THE PRESENT CONDITION AND WANTS OF COMMON SCHOOLS. BY REV. L. W. LEONARD, 163

---

## LECTURE VII.

METHODS OF TEACHING SPELLING. BY CHRISTOPHER A. GREENE, . . . . . 181

---

## LECTURE VIII.

PHYSICAL EDUCATION. BY REV. DARWIN H. RANNEY, . . . . . 203

# AMERICAN INSTITUTE OF INSTRUCTION.

TWENTY-SECOND ANNUAL MEETING.

---

## JOURNAL OF PROCEEDINGS.

KEENE, N. H., AUG. 12, 1851.

THE Institute convened at the Town Hall at 10 o'clock, A. M., the President, Mr. G. F. THAYER, of Boston, being in the chair.

Prayer was offered by the Rev. Dr. BARSTOW, of Keene.

The President then addressed the audience as follows :

### RESPECTED INHABITANTS OF KEENE :—

Induced by the encouraging assurances of many of your prominent citizens, the American Institute of Instruction has come among you to hold its twenty-second anniversary. It has come to gratify no selfish purpose, to promote no personal interest; but to do what it may to excite, and to aid in fostering in this community, a desire for improvement in the great concern of humanity—*universal education.*

Its scope is not local to a State, but extends throughout the Union. It has held its annual meetings in all the States of New England, and feels bound to go wherever a special need or strong desire exists for its operation and influence. It rejoices in the call to this delightful

village, and hopes, at the close of its present session, to have added many friends to its cause and many members to its roll.

Although the field of its labors is national, it is a child of the Old Bay State, its head-quarters are the capital of that State; and hence—trusting that you cherish the sentiments of your ancestors—we entertain the hope that it will have your sympathy and friendship; not only from your regard to its object, but also because of the place of its origin. Your fathers were warmly attached to old Massachusetts; we hope the same affection rests in the bosoms of their sons.

In the annals of your town for 1740, we read, that—  
“The proprietors being informed that, by the determination of His Majesty in Council respecting the controverted bounds between the province of Massachusetts and New Hampshire, they are excluded from the province of Massachusetts Bay, to which they always supposed themselves to belong :—Therefore, unanimously voted, that a petition be presented to the King’s Most Excellent Majesty, setting forth our distressed estate, and praying we may be annexed to the said Massachusetts province.”

Your county has been aptly styled the “Oasis of New Hampshire.” Long may it merit the appellation; and long may the searcher after the waters of truth, intelligence, and civil liberty, find here a resting-place from his toil, and refreshing pasturage for his hungry mind. And while your daughters, by their gentle manners, their domestic virtues, and lady-like accomplishments, induce the sons of other towns and other States to come and make *your* treasures *theirs*, may a bond stronger than that of the national union bind us all together in those ties fraternal, which death only can sever.

Mr. L. C. CHAMBERLAIN, of Keene, in behalf of the citizens of this place, thanked the members of the Institute for having honored the town by their presence, on the occasion of this anniversary. The town, he said, bore about the same relation to that in which their last anniversary meeting was held, as the State in which it was situated did to the State of Massachusetts. There were no objects of peculiar attraction to be witnessed ; but he could assure them that they would find the citizens not indifferent to the cause of popular education. That subject, in fact, had engaged the attention of the citizens of Keene for a long series of years. The State of New Hampshire could not boast of any peculiar excellence in her common schools, but she had long understood that the education of her people must be attended to before any other interests. He congratulated the Institute on the large and enthusiastic gathering, and expressed the hope that their deliberations on this occasion might result in much good to the cause which they had assembled to promote. Mr. Chamberlain extended an invitation to the members of the Institute to visit the citizens of the town at their abodes.

The Record of the Proceedings of the Annual Meeting of the last year was read by the Secretary.

The Annual Reports of the Censors, of the Curators, and of the Treasurer, were read and adopted.

On motion of Mr. W. D. Swan, of Boston, it was

*Resolved*, That the thanks of the Institute be tendered to the members of the General Court of Massachusetts, for their liberal grant of three hundred dollars per annum for five years, to enable us to carry on the great work of public instruction.

At 11 o'clock, A. M., the Introductory Lecture of the

course was delivered by Hon. Geo. N. Briggs, of Pittsfield, Mass., on "*Popular Education*."

On motion of Mr. Wm. D. Swan, a committee for the nomination of a list of officers of the Institute the ensuing year, was appointed, viz. :

Messrs. William D. Swan of Boston, Solomon Jenner of New York, Thomas Rainey of Cincinnati, Ohio, E. H. Andrews of N. Britain, Con., Thomas Baker of Gloucester, Mass., John Kingsbury of Providence, R. I., Edwin D. Sanborn of Hanover, N. H., Jacob Batchelder, Jr. of Lynn, Mass., and Ariel Parish of Springfield, Mass.

The President gave notice that at half-past 1 o'clock, P. M., Dr. Stone, of Boston, would exhibit the proficiency of a class of pupils in "*Phonetics*."

Adjourned to 3 o'clock, P. M.

Having assembled in the afternoon, at the hour appointed, on motion of Mr. W. D. Swan, it was

*Voted*, That the Institute proceed to appoint, as Delegates, from its members, such as choose to attend the approaching convention at Cleaveland, Ohio.

After the appointment of several Delegates, on motion of Mr. S. W. King, of Danvers, it was

*Voted*, That the President and Secretary be authorized to commission, as Delegates, all the members of the Institute who may wish to attend said convention.

At a quarter past 3 o'clock, a Lecture was delivered by Mr. D. B. Hagar, of West Roxbury, on "*The Supervision of Schools*."

*Voted*, To take a recess of five minutes.

At three-quarters past 4 o'clock, a Lecture on "*The Manifestations of Education in Different Ages*," was pronounced by Mr. Samuel W. Bates, of Boston.

On motion of Rev. Dr. Sears, the Institute adjourned to half-past 7 o'clock.

At the hour appointed, Rev. Dr. Levi W. Leonard, of Dublin, N. H., delivered a Lecture on "*The Present Condition and Wants of Common Schools.*"

On motion of Mr. Allen, of Boston, it was

*Voted*, That when the Institute adjourn, it adjourn to 9 o'clock to-morrow morning, to listen to the representation of *Phonetics*, by Dr. Stone, of Boston.

It was voted, that the topics suggested by Dr. Leonard's lecture be discussed during the remainder of the evening session.

Rev. Dr. Sears, of Newton, being called upon by the President, remarked that he agreed with the lecturer, that there were some points in which the elementary education in our schools should be improved. The object of elementary education was not so much to give the mind knowledge as to give it discipline. The mental habit, the power to use the intellect in the right way, was what was needed. He thought there were too many studies pursued in our elementary schools. It was far better to give instruction in a few branches, and have that instruction thorough. Elementary education was like laying the foundation of a building. We needed to lay a solid, substantial, enduring foundation. If we did this, a great and good work for life was done, and the whole life might be employed in carrying forward the superstructure. As in science there were a few principles from which the whole science might be evolved, so it was in education; there was a beginning from which all must proceed. Superficiality destroys the interest of the pupil. We must stimulate his intellectual nature by giving to him a knowledge of intellectual power. The pupil

must be made to feel that he has within him an intellectual nature, and not be overtasked and wearied and discouraged by the prosecution of too great a number of studies.

Mr. Sherwin, of Boston, said, that thoroughness in teaching could not be too strongly insisted upon. We were in an error in urging the child's mind too rapidly, and putting before him subjects which he was unable to comprehend except quite superficially. There was a great deficiency in reading and spelling among the pupils in our common schools. He agreed with the lecturer in regard to the necessity of a more general study of the natural sciences in our schools.

Mr. Sullivan, of Boston, remarked, that the subject of moral training, which had been introduced by the lecturer, was one of great importance. The necessity of a moral as well as intellectual instruction in our schools, had already been alluded to. The tendencies of the age were to break away from all moral restraint. The moral training of our youth was too much neglected.

The speaker referred to a system of moral instruction, which he had adopted in his own school with beneficial results. He was accustomed to require his pupils to recite, every Monday morning, the text which they had heard discoursed from on the previous Sabbath. This text he remarked upon, and made it a rule of action during the week, constantly referring to it. He also used other means to exert a moral influence upon his pupils. This duty of moral instruction was incumbent on every teacher. Its good effects would be perceived in every department of the school. He urged upon teachers to adopt in their schools some method of moral training.

On motion of Mr. Philbrick, of Boston, the following resolutions were laid on the table :

**Resolved,** That Normal Schools, or Institutions for the thorough training of teachers, are essential elements in a comprehensive system of public instruction.

**Resolved,** That we rejoice in what has been done by such schools where they have been established, and recommend the establishment of such institutions in the States where they do not exist.

The meeting was then adjourned until Wednesday morning, at 9 o'clock.

WEDNESDAY, AUG. 13.

The Institute assembled at the hour appointed, when prayer was offered by Rev. Dr. Leonard.

At half-past 9 o'clock, a Lecture was delivered by Henry K. Oliver, Esq., of Lawrence, Mass., on "*Teachers' Morals and Manners.*"

At the close of the lecture a recess of five minutes was taken.

At 11 o'clock, Mr. Thomas Cushing, Jr., of Boston, gave a Lecture on "*The Teacher in the Nineteenth Century.*"

Adjourned.

At half-past 2, P. M., John D. Philbrick, Esq., of Boston, was appointed Secretary, pro tem.

The Report of the Committee on Nominations was submitted by Mr. W. D Swan, and was accepted.

**Voted,** To proceed to the choice of Officers.

Messrs. Bates, Cushing and King were appointed to receive and count the votes ; when it appeared that the candidates nominated by the Committee were unanimously elected.

On motion of Mr. Philbrick, it was voted that the name of Hon. Horace Mann be added to the list of Vice Presidents.



As amended, the List of Officers for 1851-2 is as follows, viz:—

PRESIDENT.

Gideon F. Thayer, of Boston, Mass.

VICE PRESIDENTS.

Thomas Sherwin, Boston, Mass.  
John Kingsbury, Providence, R. I.  
Samuel Pettes, Boston,  
Barnas Sears, Newton, Mass.  
Horace Mann, West Newton, Mass.  
Benjamin Greenleaf, Bradford,  
George N. Briggs, Pittsfield,  
David Kimball, Needham,  
William Russell, Merrimac, N. H.  
Henry Barnard, Hartford,  
William H. Wells, Newburyport,  
Edwin D. Sanborn, Hanover,  
Alfred Greenleaf, Brooklyn, N. Y.  
Nathan Bishop, Boston,  
William D. Swan, Boston,  
Charles Northend, Salem,  
Samuel S. Greene, Providence, R. I.  
Roger S. Howard, Bangor, Me.  
Benjamin Labaree, Middlebury, Vt.  
Edwin Wyman, St. Louis,  
Thomas Cushing, Jr., Boston,  
Rufus Putnam, Salem,  
Ariel Parish, Springfield,  
Leander Wetherell, Rochester, N. Y.  
Ethan A. Andrews, New Britain, Ct.  
Thomas Baker, Gloucester,  
John Batchelder, Lynn,  
Daniel Leach, Roxbury,

Amos Perry, Providence,  
Christopher T. Keith, Providence.

RECORDING SECRETARY.

Jacob Batchelder, Jr., Lynn.

CORRESPONDING SECRETARIES.

Charles Brooks, Boston,  
George Allen, Jr., Boston.

TREASURER.

William D. Ticknor, Boston.

CURATORS.

Nathan Metcalf, Boston,  
William O. Ayres, Boston,  
Samuel Swan, Boston.

CENSORS.

William J. Adams, Boston,  
Joseph Hale,            "  
John D. Philbrick,       "

COUNSELLORS.

Daniel Mansfield, Cambridge,  
Samuel W. King, Lynn,  
D. P. Galloup, Salem,  
A. A. Gammell, Providence,  
Elbridge Smith, Cambridge,  
Solomon Jenner, New York,  
F. N. Blake, Barnstable, Mass.  
Charles Hutchings, Wilmington, Del.  
Leonard Hazeltine, New York,  
David S. Rowe, Westfield, Mass.  
Samuel W. Bates, Boston,  
D. B. Hagar, West Roxbury.

Some resolutions by Mr. Dillingham, on the *Phonetic System*, recommending the practice of it to teachers, were offered; and on motion of Mr. S. W. Bates, of Boston, to lay them on the table, were made the subject of discussion by Dr. Stone, Hon. Geo. N. Briggs, Mr. Bates and Mr. Greenleaf.

Dr. J. W. Stone, of Boston, opposed this motion. The phonetic system, he remarked, had received the approbation of many prominent friends of education. The Ohio Teachers' Association had adopted resolutions on this subject, which went much further than the resolution before this body. He remarked briefly upon the value of the phonetic system, and the vast benefit it would confer upon all those who were hereafter to learn the English language.

Mr. Bates said, that he was by no means opposed to the system. In fact, he had not yet examined it, and was not able to form an intelligent judgment in relation to it. He thought that the Institute were not yet prepared to express any opinion on the subject, and that there was an impropriety in passing such a resolution at present.

Hon. George N. Briggs remarked, that he knew nothing about the system, but he was ready to say, after witnessing the extraordinary proficiency in reading and spelling, of the children presented to the Institute who had been taught by that system, that if children could be taught to read in that manner in eight or ten months by any system, it became the friends of education to look into that system, and not hastily pronounce it a humbug. He would recommend to teachers to test the matter. He would not have the world say that this subject was introduced to the notice of the Institute, and that they in their wisdom had declared they would have nothing to do with

it. They should not shut their eyes to a system which might prove of great service in advancing the cause of education.

The motion of Mr. Bates was withdrawn, and, on motion of Mr. W. D. Swan, it was

*Voted*, That the whole subject of the Phonetic System be referred to a Committee of five, to be appointed by the Chair, to report at the next annual meeting.

The following gentlemen compose said Committee : Mr. W. D. Swan, Hon. Geo. N. Briggs, Mr. Stephen C. Dillingham, Mr. S. W. Bates, and Dr. J. W. Stone.

At 3 o'clock, P. M., a Lecture was delivered by Mr. William D. Swan, as a substitute for the Lecture of Mr. Charles H. Wheeler, of Salem, absent on account of personal illness. The subject treated by the lecturer was "*The Duties of Teachers.*"

The Annual Report of the Directors was read by the President, and adopted.

On motion of Mr. Jones, of Hampton Falls, the subject of "The Use of Keys," was taken from the table, and discussed by Messrs. Jones, Morse of Nantucket, Greenleaf of Bradford, Hagar of West Roxbury, Wetherell of Rochester, and Northrop of Saxonville. Some of these gentlemen were opposed to the use of Keys, on account of their tendency to create superficial habits of study, and to prevent the acquisition of that intellectual discipline which it was a great object of mathematical studies to promote. Their use was advocated by other gentlemen, on the ground that they merely furnished a desirable help to the scholar, assisting him in ascertaining whether the process which he has adopted in solving any problem, has led him to a right result. Without some such aid, it was contended, the scholar could not be satisfied that he was right. If he could not resort to

a Key, he must apply to his teacher for information on this point, and the argument presented for the abolition of Keys might apply with equal force to the abolition of teachers.

Hon. Horace Mann being present, was called upon by the Chairman to give his views in relation to this subject. Mr. Mann remarked, that he was opposed to furnishing these facilities to the scholar. It was important that the scholar should be taught to rely in a great measure upon himself, to investigate thoroughly the science which he studied, and to master its principles. After much consultation with the best teachers, he repeated it as their almost unanimous verdict, that the use of the Key led to trickery, and sometimes to outright falsehood. In the use of Keys, an accumulation of temptations was brought around the young mind, and these temptations were greater than children often could bear. A habit of deceit was engendered by this means, which had a most detrimental influence upon the moral character of the scholar.

It had been contended, that the same objections applied to the consulting of the teacher as had been urged against the use of Keys. There was no force in this argument, for the assistance rendered by the teacher was always rendered discreetly, and with a proper regard to the interests of the scholar, while the Key was consulted improperly and injudiciously. It was true, that benefit might sometimes be obtained from the use of the Key; but he considered the evils of their use infinitely over-balanced their benefit.

The subject was then laid upon the table.

Mr. Wm. D. Swan, of Boston, asked leave to offer resolutions relative to the death of Mr. Barnum Field, of

Boston, for many years a faithful and efficient member of the Institute.

Leave being granted, Mr. Swan offered the following preamble and resolutions, and, after making some appropriate remarks on the character of the deceased, moved and obtained their adoption:—

Since our last annual meeting, death has entered our Association, and removed from our ranks Mr. Barnum Field, of Boston. He died at his residence on the 7th of May, after an illness of a few days, deeply lamented by a numerous circle of friends and acquaintances. Mr. Field was no ordinary man; he was a faithful, able, and devoted teacher; but his influence was not confined to his own school-room. He was a member of the Convention in Boston, which met in 1829 to form this Institute, and he was constant in his attendance upon all its meetings. At the last annual meeting at Northampton, he was one of the lecturers, and at the time of his decease he had long been engaged in preparing a history of the Boston schools. We trust that the manuscript will be completed and given to the public.

On the receipt of the intelligence of his death, his brother-teachers in Boston—men who had long labored with him in promoting sound educational views, and knew his devotedness to its interests, met, and passed the following resolutions, viz :

*Resolved*, That we have learned with surprise and deep emotion, the sudden death of our highly-esteemed professional associate, Mr. Barnum Field, Master of the Franklin School in this city, where, for a quarter of a century, he has labored in the cause of public education with distinguished skill, fidelity and success.

*Resolved*, That we should be culpably insensible to the virtues of our deceased co-laborer, whose merits we have

known so well, did we not cherish in our memories his many estimable and noble qualities as a man, a citizen, a neighbor and a friend—his reliable integrity, his conscientious purpose, his firm friendship, his generous heart and his energetic hand.

*Resolved*, That in the death of Mr. Field, not only have we lost an esteemed associate, and his family a devoted husband and father, but the interests of education a discerning and efficient friend, the cause of truth and good morals a firm and fearless advocate, whose generous influence has long been felt far beyond the immediate sphere of his stated labors, or the city in whose employ he so usefully spent most of the years of his vigorous manhood:—and that, besides the consolation of his Christian hope, it is a solace in his bereavement to feel assured that, not having outlived his usefulness where most known, it will continue even where he has been unknown, spreading its blessings in an ever-widening circle, and still accomplishing a good, which was the earnest, the constant and the growing desire of his heart.

*Resolved*, That we deeply sympathize with the afflicted family of our departed friend, and earnestly commend them to the protection and blessing of Him who is the God of the widow and the Father of the fatherless.

Messrs. Philbrick and Allen, of Boston, briefly addressed the Institute in support of the resolutions, bearing their testimony to the worth and virtues of the deceased.

At half-past 7 o'clock, P. M., a Lecture was delivered by Wm. D. Northend, Esq., of Salem, on "*The Importance of Moral and Religious Education in a Republic.*"

A letter from Professor Guyot was read, excusing his absence and consequent failure to lecture at the time assigned him.

Mr. Burnham, of Vermont, invited all the teachers

present to attend a State Teachers' Association, to be held at Waterbury, Vt.

On motion of Mr. Ranney, of Vermont, it was voted, that the President and Secretary be authorized to commission any members desirous of attending said convention.

The following gentlemen were specified, viz:—

Messrs. Greene, Philbrick, Northend, Bishop and King.

The resolutions offered by Mr. Philbrick, relating to Normal Schools, were by him withdrawn, and recommitted by vote of the Institute.

Adjourned to 9 o'clock to-morrow morning.

#### THURSDAY, AUG. 14.

At 9 o'clock, the Institute assembled according to adjournment, Mr. Sherwin, of Boston, a Vice President, occupying the chair.

A Lecture was delivered by Mr. Christopher A. Greene of Milton, Mass., on "*The different Methods of Spelling.*"

The discussion of the topics of this lecture was conducted by Messrs. Thayer, Greenleaf, Sherwin, Wetherell, and Dr. Stone.

Mr. G. F. Thayer, of Boston, coincided in the views advanced by the lecturer. He alluded to the importance of an attention to the fundamental branches of education, reading, writing, and spelling. In his school, so much was thought of these elements that they were dwelt upon from the time the pupil entered until he left the school. The system of teaching spelling by writing, he had adopted with great advantage.

Mr. Greenleaf, of Bradford, remarked that he felt great interest in this subject. There was a very general deficiency in regard to spelling. In fact, it seemed unfashionable to spell correctly. He believed the method



of teaching spelling suggested by the lecturer was an excellent one. A scholar might spell well orally, but if called upon to write the words, would often make great mistakes. There were a variety of methods to secure excellence in spelling among the pupils of the school. The old custom of having a head to the class was a good one, as it tended to excite a proper emulation among pupils. The practice of spelling-matches in schools was also a good one. The thorough study of spelling, and the other elementary branches, was at present too much neglected in our schools.

The President remarked, that in 1830 he had delivered a lecture before the Institute on the subject of spelling, and one of the methods of teaching spelling which he had then suggested, was almost identical with that recommended by the lecturer. In his school a dictionary was used, and the pupils were required to write the words from dictation. Under this system a habit of correct spelling was generally formed, though in some instances it was almost impossible to render some pupils good spellers. In the method adopted by him, the different classes were required to learn some portion of a page of the reading, so that they might be able to spell any of the words correctly. The words were dictated to the scholars, who wrote them upon their slates. The slates were afterwards examined, and the errors noted. To fix those words wrongly spelled in the mind, and to prevent the recurrence of the wrong spelling, every scholar was required to write out the words correctly in his copy-book.

Another system adopted in his school was calculated to promote habits of correct spelling. No scholar was allowed to make a verbal request of a teacher, but was required to write the request upon his slate, to which no attention was paid unless it was correctly spelled, capi-

talized and punctuated. There was not a due appreciation of the importance of the three fundamental branches in the minds of teachers throughout the land.

On giving instruction in reading, he was accustomed to encourage the children to ask such questions as occurred to them in regard to any portion of the reading lesson. These questions were immediately answered if the teacher was able to do so, if not, his inability was frankly confessed, and the question answered at some subsequent time. The members of the reading class were all called upon to criticize the reading of their fellows. No reading lesson was passed over until it had been read correctly in every particular. The speaker urged the importance of thoroughness in every branch of teaching. He strongly recommended the practice of a constant review of the studies pursued.

Mr. Sherwin, of Boston, mentioned several words which he had heard mispronounced since the meeting of the Institute, as illustrative of the necessity of a stricter attention to the subject of pronunciation.

Dr. Stone, of Boston, made some remarks in relation to the subject of pronunciation. It was impossible, he said, to teach children to read correctly, without having some standard of pronunciation to which we could appeal. That standard was found in the practice of the best orators and elocutionists, and there was no way in which that standard could become generally known but by clothing the language in a phonetic form. He alluded to a statement of the lecturer that phoneticians intended to abolish the present alphabet. This he denied. They did not intend to annihilate the present orthography, or to introduce so great a change from the present method of spelling as existed between the present orthography and that adopted in the time of Chaucer. Neither was

*Resolved*, That the thanks of the Institute be presented to the female teachers for their presence, their smiles and their support, which we deem an adequate remuneration for whatever toil we may have had to endure.

*Resolved*, That the thanks of this Association be presented to the gentlemen who have favored us with lectures on the present occasion, and that they be requested to furnish copies for the press;—to the Proprietors of the Town Hall, for the use of the same;—to the editors of newspapers who have gratuitously noticed our meeting;—to the Committee of Reception in Keene, for their unwearied attention; and to the citizens of Keene, for the hospitality so generously and so extensively manifested during the session of the Institute; and to the several Railroad companies, which have extended extraordinary accommodations.

*Resolved*, That the thanks of the Association be presented to John Batchelder, Esq., for the prompt and faithful manner in which he discharged the duties of Secretary during the past year.

Previous to the adjournment, the President, in terms of earnest and fervid eloquence, rapidly and skilfully recapitulated the prominent acts of the session, reburnished the chain of friendship that held in one the hearts of the members of the Association, and closed amid the liveliest demonstrations of the satisfaction of the audience.

The Institute then adjourned *sine die*.

JACOB BATCHELDER, JR., *Rec. Sec.*

## ANNUAL REPORT.

---

THE Directors of the American Institute of Instruction are gratified by having it in their power to say, that the year past has been a year of eminent success to the Association.

The meeting at Northampton was agreeable and useful. The attendance was large, the hospitalities of the inhabitants were extended to the female teachers present, and fifty-six gentlemen became members.

The Legislature of Massachusetts, at their last session, renewed their grant of three hundred dollars per annum; for five years, beginning with 1850.

A portion of the Lectures, with the doings of the session of 1850, and a list of the names of all the Members of the Institute from its formation, has been published in a neat volume, and is on sale with the Treasurer.

The Library is improved in condition, and the room and accommodations for keeping and using it are superior to any hitherto enjoyed by the members. The Directors hold their meetings there, when in Boston; and the Secretary of the Massachusetts Board of Education—to whose courtesy the Institute is indebted for the privilege—invites members to visit the room at all times, to consult the Library, and avail themselves of all the facil-

ities for information and the gratification of curiosity, that are extended to any citizen.

The Treasury is in a very satisfactory condition, as has been discovered from the Treasurer's Report.

The propositions made at the last Annual Meeting, by Mr. Henry Barnard, have been considered, and the grant from the Legislature of Massachusetts having been obtained, it was deemed inexpedient, for the present, to make application to the Legislatures of the New England States.

In pursuance of the recommendation for a meeting, exclusively for social intercourse, a portion of time has been set apart for that object, on the last day of the present session, when, it is hoped, the teachers and their friends will be present. On the remaining topics no definite action has been had.

The Directors recommend to the Institute, agreeably to the suggestion of the Curators, the immediate distribution of numerous copies of valuable Lectures, in pamphlet form, which have accumulated on their hands.

Judging from the expression of public sentiment in various quarters of the country, the Directors offer it as their opinion, that the Institute is in the height of its usefulness; and they cherish the hope, that the interest of its friends will long continue to sustain it, and thus enable it still to be the pioneer in suggestions and labors for the promotion of knowledge and virtue throughout a wide extent of country.

Respectfully submitted, for the Directors,

G. F. THAYER, *President.*

KEENE, AUGUST 13, 1851.

# LECTURE I.

---

## TEACHERS' MORALS AND MANNERS.

---

BY HENRY K. OLIVER,  
OF LAWRENCE, MASS.

---

WE are here assembled, specially to turn our thoughts to that great subject, to the influence of which, more than to any other source, we owe all of happiness, all of national greatness, all of true grandeur, all of pride for the past, all of hope for the future, that we now possess, or ever can expect. And who can find words adequate to the true expression of what we ought to be? Who shall be found bold enough to unfold to our vision all that the future has in store for us, if rightly appreciating the true dignity of our position and of our destiny, we guard ourselves against the encroachments of ignorance, vice, infidelity and every other baneful influence, by erecting, on the broadest, and deepest, and firmest foundation, a superstructure of the most diffusive Christian education. What skill of artist could then sketch, or what glowing canvas could contain the story of this peo-

ple, from the feeble birth-ship of the nation, as with fluttering sail and trembling step,—yet home of brave hearts, and enduring heroism,—she neared the rock-bound coast of our great bay, to that resistless tide, now sweeping its emigrating thousands towards that other mighty ocean, which skirts our land on California and Oregon's far shores. In contemplating this deeply interesting picture, I seem to be carried backward to the earliest days of our history, and standing upon the upper height of some lofty Pisgah of our continent, as Moses looked back towards the desert, and forward towards the promised land, so I bend my sight towards the horizon of the dim east, and behold the broad waste of boundless sea, whose waves beat against and mingle with the bending sky. As I gaze yet more, there ariseth out of the sea, "a little cloud, no bigger than a man's hand." And as I wonder what the vision may be, it swells upon my sight, and "it is as the way of a ship in the midst of the sea," and I hear a voice, as of an angel, which saith unto me, "Behold, it is the coming of a nation, which God hath essayed to take from the midst of another nation, by signs and by wonders, and by a mighty hand and by a stretched-out arm." And now turn thine eyes westward, and declare what is the other vision. And I look, as it were, "far down the gulf of time," and "Behold! a great multitude, which no man could number, from all nations and kindred and people and tongues, and to them is given the land in possession, and they are filling it and replenishing it, from the rising of the sun to the going down of the same." And yet again the angel saith unto me, "Ask now of the days that are

past, which were before thee, since the day that God created man upon the face of the earth, and ask, from the one side of heaven unto the other, whether there hath been any such great thing as this great thing is, or hath been heard like it." No, my friends, no such amazing contrast hath ever been known; and if it were not that "with God all things are possible," one would be almost ready to believe that the like could never again be known. They were the feeblest of the feeble, faint, few, yet fearless; a wilderness and desolate snows of winter before them; a wild, an untried coast, a frozen soil, the terror of the savage dwellers of the land, a scanty supply of stores; homeless, houseless men and women and tender children,—yet all was nought to them, because there dwelt in every bosom the unquenchable fires of liberty—liberty, civil and religious. Loving women, and daring men, what could they not fearlessly encounter? What have they not surely brought to pass? And the deep secret of the whole success lies in the simple truth, that they were men of the Church and of the School-house. Blest badges of New-England! sure sources of all her greatness! Let me traverse through the wide fields of the air, at such towering height, that I can take into my range of sight all of cities and towns and villages and hamlets that dot the face of the revolving earth, and I will tell you where the sons of New-England congregate, and where they make their home. It will be where I find these marks of their peculiar way of life, the spire and the school. And it is to these we are to trace her greatness, and to the continued existence of these we are to bind our hopes of her future influences in directing and controlling



the destinies of the nation. Attica was the smallest in territorial extent of all the Grecian States, yet the influence of Athens was felt throughout all Greece, and has not yet ceased to make itself known and commended, in all that is beautiful and elaborate in eloquence and in art. The rival cities of Greece dreaded, yet acknowledged, her power,—a power which eclipsed their splendor and endangered their safety. And the origin and permanence of this power lay deeply bedded in the very nature of the mental and physical education of the people. "Their powers were excited by emulation, inflamed by opposition, nourished by interest, strengthened and elevated by a sense of personal honor and the hope of immortal fame." Thus were all their energies awakened and displayed in the field, in the senate, in the academy, and in the studios of her painters and sculptors.

Such a people could not but be great; and longer had they endured, and more widely had their influence been felt, had the blest adornment, the hallowing leaven, the preservative force of Christianity, been mingled with the other elements of their greatness. There was indeed the school and the academy, but the spire was wanting. Tell me not that there was a religion established and recognized, and felt in its way. I grant it, because I know it. But it was debasing heathenism, not elevating Christianity. It was a religion that made the masses fools and abject, instead of raising them to their just position as men and as immortals.

Now New-England is the smallest subdivision of the United States, and the several States which compose it, can only keep their just foothold of influence,

and make their sway felt in the pulsation of the heart of this mighty people, by the moral and intellectual power they shall exert. The whole Union beyond our limits looks hither and sends hither, for their preachers and their teachers. A friend once told me, that of three hundred and sixty-six teachers whom he met in Georgia, three hundred and sixty were from the Eastern States; and hundreds of others are going out from amongst us, carrying our habits, our thoughts, our wisdom and our name. It is by our mind alone that we can expect to maintain our power,—the power of intellect and thought,—when all other influence may be of the smallest. If faithful to our privileges and to ourselves, we shall surely accomplish it. It was the "poor man,"—not the rich nor the powerful, but the "poor wise man," poor and neglected,—that by his wisdom delivered the city, when the "great king came and besieged it."

On this point, the influence of Christianity and of a Christian education upon the permanence of our institutions, we are entirely too thoughtless. Nay, we are all but wholly forgetful. Let the eyes of a blind man, blind from birth, be opened, all at once, to the glory of the stars, to the mild lustre of the moon and the gorgeous blaze of the sun, and in what an ecstasy of delight would he shout for wonder and joy! In what unspeakable happiness would he revel, as he contemplated the variegated rainbow, the glories of the rising and setting sun, the plumage of birds, the flowers of the field and of the garden; and, in fine, all the amazing display of wonderful sights that fill and adorn God's beautiful world! But how is it with us, who, in the plenitude of perfect vision, have seen

all these sights from our youth upwards? We pass by them, as almost worthless,—“as the idle wind, which we regard not.” Why, within a month, I have seen men and women, too indifferent to the sight, to take the trouble of turning their eyes upward, to look upon the most glorious and gorgeous rainbow that ever spanned the sky,—that unspeakably magnificent arch of promise, all glittering with gems and gold,

Binding the “earth  
With one entire and perfect chrysolite.”

The only excuse I could find for them was, that they were going home from a hard day's work, and were probably too tired and too hungry, to gaze at raree-shows, either on earth or in heaven.

So it is with us. We are as blind men in the midst of wondrous sights. We are morally blind to the great well-spring of our civil and social happiness. As was beautifully and justly said by the late eminent English jurist, Sir Allan Parke, at a public meeting in London: “We live in the midst of blessings, till we are utterly insensible of their greatness and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws,—and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what would his laws have been, what his civilization? Christianity is mixed up with our very being and our very life; there is not a familiar object around us which does not wear a different aspect, because the light of Christian love is upon it; not a law which does not owe its truth and gentleness to Chris-

tianity; not a custom which cannot be traced in all its holy, beautiful parts to the Gospel."

Every line of these expressions is filled with truth. From such obtuseness of mental vision, should we suddenly wake, we should feel all the rapture which the blind man felt, when the miracle of Christ poured light upon his sightless orbs, and when, to his fully restored vision, God's glorious earth and heaven were revealed.

I make then this point, that education, to be permanent and true in its influence, must partake largely of Christianity as an element; and that our institutions, to be abiding and trust-worthy, and to work out all the good beginnings and just expectations of our fathers, must be leavened with the Christian element of preservation.

I presume I need not argue the necessity of a religious education before an assembly of New-England men and women, and New-England teachers. "Are ye masters of Israel and know not these things?" The necessity, then, of such education being granted, the question comes at once before us, how is it to be accomplished? I find on the shelves of my library a book entitled a "History of the various Denominations of the Christian Religion;" and I examine the book to see what this term "various" may have for its limitation, and behold "their name is legion," and I should be very unwilling to be understood as advocating the indoctrination of pupils into a knowledge of all the peculiarities of these several varieties. Such no teacher could do, or would have a right to do, and such is not my meaning. A teacher is employed for a definite purpose. To that he must devote all his

energies and apply all his skill. He is to instruct the children under his charge in what is usually understood by the phrase "useful learning," and such "useful learning," in its various phases, is arranged to be taught in our several schools, according to their grades of Primary, Grammar and High Schools.

But the laws of Massachusetts, after declaring what sorts of schools shall be established, and what studies shall be pursued, impose, and wisely too, a most solemn and important duty upon *all* teachers, specifying distinctly who they are. It declares it to be the duty of "the president, professors and tutors of the University at Cambridge, and of the several colleges, and of all preceptors and teachers of academies, and all other instructors of youth, to exert their best endeavors to impress on the minds of children and youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, humanity, and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society and the basis upon which a republican constitution is founded; and it shall be the duty of such instructors to endeavor to lead their pupils into a clear understanding of the tendency of the above-mentioned virtues, to preserve and perfect a republican constitution and secure the blessings of liberty, as well as to promote their future happiness; and, also, to point out to them the evil tendency of the opposite vices."

What language of commendation shall I find strong enough to express the high admiration due to the mind that engendered, the hand that penned, and the

people that adopted these glorious sentiments. Long live the republic whose statute-book they adorn ! I wish they could be blazoned in starlike letters upon the broad sky, that all the world may read them as a daily lesson. In times of imminent peril, the Roman Senate gave full power to their Consuls to see that the republic should receive no harm. Teachers of New-England, the State requires you, by a greater, more enduring and holier law, to guard her, by the practical and constant enforcement of these great principles, against every inroad of more powerful, because more subtle foes, than Gauls, or Goths, or barbarian enemies, of any name or strength.

Does not this single article of the law comprise all the great, distinctive, practical features of an exalted Christian character ? Let me be understood, that I make no reference to disputed points of doctrinal belief. My neighbor may believe many matters to be essential parts of Christianity, about which I may not be so precise. He and I may actively discuss many points, and ardently canvass their relative importance, and, after all, they shall remain only points of doubtful disputation. But there are principles, which all classes of Christians, with one consent, believe and acknowledge to be wholly essential, about which there never has been and never can be any dispute, and which therefore every Teacher, in any school, however miscellaneous may be the religious creeds of the parents of the attending children, may and must inculcate. We all believe that there is a God ; we all believe that He has made revelations to men ; that He has sent prophets, a Saviour, and apostles ; and that He authenticated their mission by

giving them extraordinary preternatural powers. We all believe in the immortality of the soul. We all believe that a life of holiness is essential to a life of happiness; and that this life of happiness is connected, in some form or other, with forgiveness of sins through the Saviour. We all believe that the points I have quoted from the statutes of Massachusetts, are indispensable elements, if we would make up the character of a good man,—a man perfect, so far as mere man can be made perfect. On all this broad neutrality of common ground, there is scope and verge enough for all to stand, and for every teacher to do a great and good work. Have you, Teachers! been faithful in these matters? Have you complied with conscience? Have you obeyed the law? And as this word "Teachers," comes up to my lips, I feel my most ardent sympathies stirred within me and drawn forth. Man and boy, teacher and pupil, I was an indweller of the school-room for forty years save one; and of these, a quarter of a century was passed in imparting instruction to the young. May I not justly say, "Ye are my brethren, ye are my bones and my flesh." Have I not a right to contend, that higher respect and greater honor should be awarded to those, whose energies are enlisted to forward the incommensurably great work of education? Have I not a right to complain, when I witness the stinted and sparse honors and emoluments that are too often doled out to those who labor in this great vocation,—a vocation, to which the happiness of the nation, moral and physical, is inseparably connected? Have I not a right to complain, when I find them made objects of ridicule in the pages of some of the most

popular and celebrated literature of modern times? Need I mention Dr. Pangloss, and Ichabod Crane, and Dominie Sampson, and Mr. Squeers of Do-the-boys' Hall? Need I remind you of the Sleeping Mistress of the "School in Repose,"—fair, fat, and fifty? or of the shrivel-faced master of the "School in an Uproar," those well-known pictures by Henry Richter?

I have now in my recollection two samples of decayed school-masters. They lived in one of the largest cities of New-England; and having spent a long life in the business of instruction, had well fulfilled their several duties. Kept upon pay just enough to feed the stomachs and clothe the backs of themselves and their progeny, they gradually ripened in years, turned to "the sere and yellow leaf," and "went to seed." Useless as teachers, from the wasting influence of their professional tasks and from the decrepitude of old age, the tender sympathy of those about them made one of them "a parish clerk, to say amen" on holy-days, and the other an almshouse chaplain,—each at one hundred dollars per-annum and no perquisites. They lived

Where wealth accumulates, and men decay;  
They died,—and from all memories passed away.

These somewhat extended prefatory thoughts bring me to the consideration of my principal topics.

I deem the occasion appropriate to my addressing myself specially to the Teachers who are connected with this Institute. And I now ask their candid hearing to the thoughts which I may embody in



words,—thoughts which constantly presented themselves to my mind, when I was in the “harness and strife” of my school-master days, and which have never faded out of my memory. These are upon the *Morals and Manners which should characterize the Teacher*; and both these, if of the right sort, are legitimate fruits and flowers from true Christian seed.

Our countrymen have gradually fallen into negligent habits in their mode of conversation, and in their general bearing and carriage. This fault grows, in part at least, out of our notions of independence. We are so sure that we are the greatest, the most enlightened nation on the face of the earth, that whatever we do or say, *must* be right, simply because *we* say, or do it; and that it is morally impossible for us to think, say, or do any thing repugnant to sound sense and honest truth, either in morals or manners. We are so sure that we must not and will not bow down to any earthly potentate, that very many of us are particularly careful not to bow to any body, for fear, apparently, of getting the neck into a bad habit that way. We are so specially determined that we will not bend the knee to power, that we forego to kneel even at our devotions, and sit when we pray in the house of God, and rise only in complimentary respect to “the sound of the cornet, the flute, the sack-but and all manner of instruments, and when we hear the voice of the singing-men and the singing-women.”

This steady and stubborn independence is infused into the whole heart of our people. It shows itself in the young and in the old, modified only, and that slightly, by the occasional influence of association with men and women of high intellectual culture and

of a studious and cautious regard to the proprieties of refined society. Now I do not object to the general feeling of independence which pervades the great mass of our people. I hope it will never die out. I hope it will continue to exert a healthful influence, until we shall become as independent of ignorance, and as free from the shackles of vice and immorality, as we are free from the thralldom of foreign power. I hope it will continue to diffuse its wholesome and life-giving energies, through the great heart of all the people, until the words of our Declaration of Independence, "that all men are born free and equal," shall be uncontradicted by any inconsistency, through the whole length and breadth of the land. I hope it will not cease to operate, until the sun that traverses our heavens, shall shine on none but freemen, from "sea to sea, and from the river to the ends of our earth." But I cannot see any necessity for any declaration of independence from the power of those "small, sweet courtesies of life," that betoken the perfectness of good breeding. And I am so singular in my notions in these matters, as to believe that there is some, not very remote, connection between the manner in which a man carries his body, and disposes of his hat, and sits in a chair, (whether upon four or two of its legs,) and his moral qualifications.

Education, and you, as its administrators, have something more to look after, than the mere training of the intellect. The healthful and graceful activity of the bodily, as well as of the mental powers, is to be cared for, in the great business of education. A sound mind and a sound body are both to be attempted. But we, in our excess of effort in cultivating the

intellect, almost wholly neglect the body. If a child can be made expert and discreet as a reader, accurate as an arithmetician, and skilful as a penman, we seem to care but little whether he possess any graces of carriage and manners; whether he say "yes," or "yes-sir," — "no," or "no-sir," or "no-siree!" whether he can enter a room with propriety, whether he can eat and drink decently, and not as a clown; whether he desiccate his system by a perpetual spitting, or save his saliva to aid the digesting of his food; whether he can address his equals with kindness, his inferiors with courtesy, and his superiors with respect, and bear himself gracefully and easily among them all. "I wish," says an English writer, "to see our people distinguished by good manners, not so much for the sake of these good manners, as because they indicate more than they show, and because they tend powerfully to nourish and protect the virtues which they indicate. What are they, when rightly considered, but the silent, though active expression of Christian feelings and dispositions? The gentleness, the tenderness, the delicacy, the forbearance, the fear of giving pain, the repression of all angry and resentful feelings, the respect and consideration due to a fellow man, and which every one should be ready to pay and ought to receive; what are all these, but the very spirit of courtesy? What are they, but the very spirit of Christianity? And what is there in them all, that is not equally an ornament to the palace and the cottage, to the peasant and the nobleman?"

Now the practical virtues named in this quotation are, I believe, indicative of the right spirit, the spirit

of Christianity. I know it may be argued, that a man may be cheerful in his temperament, graceful in his bearing, engaging in his manners and address,—and yet be destitute of a true Christian spirit. I grant it is true, and “pity ’t is, ’t is true.” But in such case it is but the similitude of virtue, and not virtue herself, that appears. It is the counterfeit currency of the world, having selfishness for its great ingredient and alloy, and which is sure to be exposed, if it receive some smart rubs in its passing through men’s hands. It is only skin-deep, and reaches not to the bones and the marrow. It is but surface-gilding, and the baser metal which it covers, is only concealed so long as nothing impinges, with rude friction, upon the exterior. But the true coin, the pure gold, the unadulterated twenty-four-carats fine of the real California metal, lasts through all severity of handling. Rough hands and rough blows only serve to polish it, and use and abuse both make it shine the more brightly. Nothing dims its lustre, and it brings, at all times, its full value in the great market of the world. Like this, are the gentleness, the courtesy of manner, the quiet dignity of bearing, that have their foundation in a true Christian heart, betokening “a wisdom from above, pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy,” diffusing itself over the whole heart and conduct, and modelling the whole man after the truest pattern. So influenced and so fashioned, a man would eminently possess the best and most attractive manners, a gentleman, because *so gentle*, and in this view, refinement of manners becomes a polished link

in the great chain of Christian virtues, that chain which binds man to Heaven and to God, and which is yet the more closely to be entwined around the great heart of humanity, and to be drawn more and more firmly upward, till heaven and earth, joined in inseparable bands, shall eternally assimilate.

This winning spirit of true courtesy and Christian refinement of manners, will diffuse an alluring odor about the spot devoted to the Teacher's toil, and cannot fail to attract the impressible minds and hearts of those who frequent it. A grateful perfume is exhaled, at early dawn, from the mouths of well-filled hives, wherein "sweet honey-sucking bees,"—"from out of summer velvet buds," have closely stowed the pillage of the fields. All about the busy scene, where congregate the buzzing seekers after learning's grateful sweets, let the alluring perfume of winning ways and mild demeanor rejoice their hearts. I make this an important point for you, Teachers, to consider, and I say emphatically, that the school-room should never be a place, the associations of which are those of terror, dread and unhappiness. If there be any matter calling for unceasing effort on your part, it is that the place of gathering, should be to your pupils a spot of happy associations. In most instances it is the case, especially in the country, that the scholar is not, for a long-continued time, under the direct influence of the Teacher. The greater then should be his effort to make an early and deep impression. But if, by his ordinary treatment of those committed to his charge, such Teacher cause himself to be looked upon, as a sort of human machine, selected by a committee, to deal out a certain amount of blows, and to elaborate

a certain quantity of scolding and fretful vituperations, from the infliction of which the children are to insure themselves, by a certain per-centage of knowledge acquired, (and this would emphatically be called, the "pursuit of knowledge under difficulties,")—if such be his habitual and daily practice, that his pupils come into his presence with feelings of dread; if, on each morning, as they enter the precincts of his tyrannic realm,

"The boding tremblers learn to trace  
The day's disasters in his morning face,"—

then, surely, to the pupils who gather beneath his frowns, the school-room is but a place of misery, and their fellowship with him but a fellowship of sorrow.

An ancient tyrant is said to have tormented his captured enemies, by fastening each live man to a dead body, and so leaving them, till death had possession of both. In that horrid and ghastly partnership, there was at least quietness, and that is denied to the live child, when in contact with a fretful, fault-finding, irascible master. Master? tyrant! Not instructor, guide, friend. I will sooner confide my child to a man of patient spirit and just discrimination, even though of less brilliant intellect and of inferior attainments, than to a man of profound acquirements, but who is so destitute of true wisdom, that he neither knows, nor can control, his own spirit, and in whose bosom there is perpetual peril of wrathful hurricanes and whirlwinds of rage. "Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife;" and "better is a dinner of herbs, where love is, than a stalled ox and hatred therewith."

Let there be no cloud upon your morning face; for, as was well observed by Mr. Mann, in one of his admirable Reports, "the storm which envelops a school by day, blighting all its joys and its benefits, is often only the spreading abroad of the cloud that lowered upon the Teacher's brow at morning." "For the noble office of improving others, the first step is self-improvement; for those who worship at the altar of this ministry, the first act of worship is the purification of the worshipper." From the impulsive and excitable Teacher of whom I have just spoken, every parent may justly beseech a good deliverance; and upon the place where he tyrannized, every child will be sure, in after life, to look back, as Bunyan's Pilgrim did upon the Slough of Despond, with shuddering reminiscence of his floundering therein, and with grateful emotions of joy for deliverance therefrom.

Let such a state of feeling never be known where you shall preside and instruct. The scene of your labors may possess every appliance and advantage, which can conduce to your comfort and success, and all about it may be replete with every charm of scenery that the eye loves to contemplate. Add to its attractions the pleasant associations of a calm, yet cheerful demeanor; of a confiding and heart-winning intercourse with your pupils, and so bind them to you by the ten thousand little ties which, with just tact and right judgment, you may, from time to time, twine around their hearts. In the well-known satire entitled "Gulliver's Travels," by Dean Swift, we are told that he visited a race of Pigmies, inhabitants of the Empire of Lilliput, and that they, feeble and diminutive as they were,

contrived to bind him immovably to the ground, by the hairs of his head, and by the slight cords which they wreathed about his limbs. There are countless little cords which you may use, most advantageously and securely, to bind the hearts of pupils, so that their affections can never be sundered from you. A look, a word, a smile, an encouraging tone given by you at the fitting time, even without apparent effort, may prove a silken cord, that no time can weaken and no accident of after-life can disunite.

The mind, impressible and soft, with ease  
Imbibes and copies what it hears and sees ;  
And through life's labyrinth holds fast the clue  
That Education gives it, be it false or true.

Your own character will stand forth in a thousand points, clear, bold, well-defined. Are you sudden in temper, unable to control yourself ; hot, hasty, petulant, peevish,—what disasters may you not produce upon the pliant minds of the community wherein you preside ! Are you slow to anger, mild, gentle, forgiving,—yet firm and energetic,—what miracles of good may you not effect ! The tempest chafes and roars and blusters with windy fury, and the traveller the more closely binds his cloak about him, and resists. Then shines the sun, calm, steady, noiseless, yet gently energetic. The traveller unfolds his garment, lays it down, and yields.

What an object of pity is an enraged man, and what an object of pity and scorn is a frantic Teacher, to those of his pupils who have firmness and good sense enough not to be terrified by his temporary insanity ! But a gentle firmness of manner, in seasons



requiring it, an even, cheerful, frank bearing, works a thousand-fold more upon the heart and the understanding. It speaks a language more intelligible, more significant, more persuasive. It allures, not drives; it wins, not terrifies; it binds with a golden chain, not fetters with an iron shackle. And when to this steady and cheerful deportment, are added the graceful proprieties and amenities of good manners, the collected and cultivated bearing of a true gentleman or lady, a charm is all about the person, that chains the willing heart, and that powerfully and pleasantly pervades the whole atmosphere of the school.

But it may be, that the place where you labor has none of the proper and requisite conveniences. The house may be a lame apology, the location a rude wilderness of a spot, upon which the farmer, who once owned it, would not put his hencoop nor his pigsty, and so sold it to the school-district;—rough, rude and rocky, not a tree, nor a shrub, nor a spot of green grass about it. The very barberry-bush avoids it, and grows half a mile off. So that it would not have entered the imagination of man to have built upon it any thing but a school-house. And years have passed by, and now the winds and the rain and the snows and the boys,—those wasteful elements of destruction,—have all fulfilled their several missions, and it is become a shaky shanty, with here a streak or so of red ochre, and there a worn spot of aged gray, and on the rattling shingle-top, fertile patches of bunchy moss. The chimney moans in the wind, with a cracked and asthmatic voice, and wheezing out the doleful song of age and bad mortar, bids a melancholy farewell to the

rotten roof. The door is but half a door, and will soon sink below the value of fifty per-cent. The windows would rattle, if there were glass enough in them to hold the wind. The old hats, that are stuck through the broken panes,—ah ! painful sight !—can by no possibility be called “crown glass,” for their crowns were long ago knocked out. Cold, cheerless, shameless type of the estimate placed upon the “young and blooming creation of God,” which daily congregates therein. Sorry am I to say, that such things I have seen, though they are now of rarer occurrence.

Well, it is hard for you, hard for the children, infinitely worse for the reputation of the district. Make the best of it, so long as you stay, (though you will be fully justified in not staying long,) and so demean yourself, that, if it be possible, all thoughts of such shameless neglect may be lost in the happiness which you can make to reign even there.

There let sweet peace and calm content be found,  
There sunny joy and smiling hearts abound ;  
There be soft words and gentle tones to bless ;  
There winning ways and looks, and kind address.

If it be so, the children, who, in a community that sanctions such neglect of their comfort, as scholars, must be pretty sure to find small happiness at home, will rejoice to meet you even there. They will sympathize with you. They will aid you. You will find little difficulty in governing them, and they will study and learn, because they will see that what profits them, gives you happiness. But, under all circumstances, secure their personal attachment by every

possible means. Let them feel the force and learn the value of commendation, by bestowing it upon them, with good judgment and right tact, when they do any thing well. What a blessed act it is to give well-merited praise, and how sparing some people are of it. It costs nothing; it calls for no sacrifice of true dignity, and the false you hardly need cultivate. It lessens you nowise, to notice and address your pupils, whenever or wherever you may meet them. A "Good morning," or a "Good evening," is vastly preferable to a stiff, starched, stately stalking, in your daily demeanor, as though you were vertebrated with a ramrod, and were lithophagous, and not human. How would you disappoint the hopes of some little member of your community, who, when he meets you,—

For a smile or nod, receives a scowl,  
And for a cheerful word, a sullen growl.

Decently-bred dogs wag their tails and show unquestionable tokens of civilization, whenever they meet an acquaintance. Do not permit yourself to be reputed of inferior breeding.

Self-sacrifice is an important element, to be largely infused into the Teacher's character. He must rigidly school himself by the most steadfast and uncompromising discipline, and the more he thinks of others, and the less he thinks of himself, the greater will be his desire to do good, and his success in accomplishing that desire. One is most mindful of those nearest at hand, and one's self is always so particularly close at hand to one's self, that it is no easy matter to forget one's self. Out of sight, out of mind; and, *vice versâ*,

always in sight, always in mind. Self is ever before the mind's eye, and uppermost in the thoughts. Short and bleary-visioned as we are, we counsel most upon what may be for the more immediate benefit of self. The adventitious advantages which may, most palpably, show themselves to the outward eye, are sought for, and pursued with hot haste. The trapping and gearing and furnishing of the outward man, are bright meteors, that seduce the short vision of the great mass of mankind. No spiritual telescope seems to aid them in penetrating into a remoter heaven of intenser and more enduring stars, and no spiritual microscope reveals to their sight, the minute animalcula of congregated follies that float infused within the heart. The hopes are all for self; the aspirations are for self; the ambition is all for self. Some men's religion, even, seems to have been assumed, because they are rather disposed to think that, on the whole, it will be best in the long run. Good men these to the outer seeming; good, not for goodness' sake, and because goodness assimilates man to God, but rather because "godliness" may be "great gain," and a good investment. "Be ye not like unto them." Build no foundations upon a sand-heap of selfishness. Forget yourself; and let your best memories be of others. Look towards the millions. Promote the good of the masses. Imparadise not yourself within an Eden of your own making, careless of the throngs that are struggling and starving without.

Why, it makes an honest heart burn with indignant amazement, when it sees it inscribed, on every page of History, how successfully and how shamelessly, the few have made Gibeonites of the many,—

hewers of wood and drawers of water,—bondmen and bondwomen,—helots, gladiators, serfs, slaves,—diggers and ditchers,—laboring, drudging, sweating, starving, even fighting and slaying one another, and making widows and orphans,—all for sixpence a day ; all in no better cause, than that some rarer diamond, of more brilliant hue, may be stolen from some eastern realm, to glitter mid the regalia, to beautify the brow, or flash and dazzle from the coronet of some imperial queen. Labor, I know, there must be. The wide world has, by man's toil, undergone, and must yet undergo great changes, to adapt it to man's varied purposes and wants. But I am yet to learn, that ignorance and debasement are essential to a supply of labor. The most productive labor is educated labor, and educated labor cannot leave the laborer either debased or poor. Man cannot live without labor. There must be food and houses and raiment, and the endless ministrations which comfort requires. Were all men rich as Cræsus, and wise as Solomon, and tender and delicate as babes, and were there no poor, no ignorant,—why then, the rich and the wise and the delicate must buckle to, and work, and produce for themselves. But the poor ye have, and always will have with you ; and the equilibrium of society is best preserved, and its various classes are most prosperous and most happy, when property and labor fraternize, without jealousy and without oppression, under the influence of a wise and diffusive education.

It may be, doubtless it is, a severe task, to leave yourself, and live more for others. Habit will make it easy, and the habit must be formed while the heart is pliant and young. And you, Teachers, you to

whom confiding parents surrender the youthful bodies and the pliant minds of their children, for the great business of educating them both, you must begin the work, and begin it aright. Remember how forcible is example, and remember that it mightily overpowers all precept. Looks, actions, attitudes, expressions, modes of utterance, all are watched, all imitated. If you enter your room with your hat on your head,—(I once saw three teachers do it, and persevere in it, although the then excellent Chief Magistrate of Massachusetts was there present,)—will you reprove the thoughtless, unsuspecting child, who copies the fault? If you speak ungrammatically; if you pronounce awkwardly and inelegantly; if you use words in an improper sense; if you are unseemly, careless, clownish in your dress, address, and general demeanor,—do you not know that your pupils will use your example and authority for being so too? Can you, with any expectation of success, attempt to teach, by words, the importance of a just and careful observance of all the rules of right behavior, when every word you utter is nullified by your example? If you are redolent of the fumes, or savor of the powder of that unwholesome and nauseous weed, which too often befouls men's mouths and noses; if you, by the daily influence of its pernicious use, show yourself to be a morbid and unhappy instance of unnatural salivation, can you complain, if some stout lad of your group, thinking the habit manly, mistakes the school-room for an overgrown spittoon, and makes illustrations of Black and Yellow Seas, all about the floor?

Can you expect your pupils to be studious, if they see and hear and know that *you* are an idler? De-

pend upon it, they will not fail to find it out. But with what propriety can you be an idle man? How can you have at your disposal any time for loitering? Are you so deeply versed in all learning, that all further study is a work of superfluity? Do you know so much, that you need know no more? It is indeed altogether probable, that you are sufficiently well acquainted with the particular books, selected for the particular studies that are pursued in the school in which you teach. But this is far from being sufficient. If you would be successful in imparting instruction in any assigned branch of knowledge, you must have something beyond a familiarity with the particular text-book adopted for that branch. If this were not the case, your task would be comparatively easy. You would be under the necessity of merely drilling yourself up to a certain amount, contained in a limited number of books, and spare yourself all further labor and study. Behold! your education is finished.

Now this will never answer. I maintain, that every Teacher, who would perform his work as it ought to be performed, must be devotedly studious, of very considerable reading, and of no ordinary amount of acquisition in such branches of learning as have *relation* to the several subjects upon which his pupils are engaged. His knowledge must be general, as well as particular; and when he shall have tasted the pleasure, and known the distinction of intellectual acquisition, he will be irresistibly impelled to further attainment. While drinking at the pure fountains of true learning, he will imbibe with every draught the spirit of self-cultivation, and that cultivation will aid

him in cultivating the same spirit in others. A great object of education is to originate an earnest desire for knowledge, not merely to store the head with facts. A crowded and overstocked memory must not be mistaken for a fertilized and improved mind. Against this error be cautiously guarded, and be indefatigable and doggedly obstinate in your pursuit of further truth. Get it, if by any means you may, for "the discovery of Truth is the highest, the noblest achievement to which a mortal can aspire,—the approbation of his own mind, the highest gratification a mortal can enjoy." \*

There is, indeed, a barrier, beyond which the human intellect cannot advance. There are bounds to our knowledge, over which we cannot pass. They stand in barricade, where the finite borders on the Infinite, and where we can only gaze, and wonder, and adore!

Again, can you expect your pupils to heed your praises of truth, if they have, even but once, found you to be untrue? Do you not know, that at the earliest age, children are acute enough to detect all grimace, all counterfeiting? I venture to say, that in all cases when, as a new teacher, you enter upon a new sphere of action, the children of the school find out all *your* points, long before *you* get familiar with theirs. Your example is to them, and at once, the beginning, the continuance, and the end of your teaching. Do you desire them to be true, just, honest, studious, graceful in demeanor, forbearing, forgiving, religious? Let your unvarying example teach them that you

\* J. R. Young's Lectures on Mathematics, supplied the leading thoughts of this paragraph.



are all these yourself. You have no right to be otherwise, under any circumstances, or in any position you may occupy. Specially have you no such right, if you occupy the responsible post of a Teacher,—responsible to man, responsible to society, and infinitely more responsible to God. You have no right, I say, to be untrue, unjust, dishonest, idle, irreligious. I will suppose that you are intrusted with the care and the education of my child,—*of my child!*—and what associations does not that word awaken in every parent's bosom! At this moment of speaking, my thoughts fly over yonder hills, to the homestead wherein my children dwell. I see them all,—yes, all!—her, from whose dimmed eyes, God hath, in His own good pleasure, withheld the matchless blessings of perfect vision, and over whose sight will soon close the darkest pall of

“ Total eclipse,—no sun, no moon,  
All dark, amid the blaze of noon ! ” \*

and all the rest, for whom the light of Heaven irradiates rich scenes of joy and of gladness, in all the glorious beauty of their colors, and in all the exquisite harmony of their blending together. Clustered are they about my hearth, and still more closely twined around my heart. “ God do so to me, and more also,” if I forget or neglect the unspeakable, the awful responsibility, that abides upon me as their parent! And as thousands of parents have done and must do, each child has been intrusted to the care and training of others, to be prepared for duty and for happiness; yet not for this world alone, whose period is but a

\* Milton's “ Samson Agonistes.”

drop in the great ocean of time,—whose duties are transitory and evanescent; not for this world alone! but for that other, yet to come, whose years are beyond the measure of all computing; whose joys, no mines of countless gold, no mountain-heaps of glittering diamonds, no holocaust of multitudinous sacrifice can purchase,—yet all within the good man's grasp! And as I say to their teacher, so may the yearning heart of each parent say, in like case, to you: "You have no *right* to be untrue, unjust, immoral, an idler, and irreligious! Remember,—remember! as you train my child, you are influencing its destiny for more than this world's time. There is something far beyond, infinitely grander, immeasurably more enduring, inconceivably vaster, which shall begin its endless duration, when time shall be swallowed up in Eternity; when earth's wide surface shall be whitened with the bones of those, whom there shall be no survivors to bury; when

' All worldly shapes shall melt in gloom,  
The sun himself shall die,—  
And when this mortal shall assume  
Its immortality;—  
'Tis when the last of human mould  
Shall all Creation's death behold,  
As Adam saw its prime! ' \*

See to it, that you jeopard not the eternal bliss of my child! See to it, that no thought, no look, no word, no act of yours, imperil the safety of his undying soul! If you harm it, if you make it a castaway from happiness and from heaven, then, when you, and I, and the child, stand up for judgment at the bar of

\* Campbell's "Last Man."

God, I will demand justice for the wrong; and justice shall be meted out, for God is neither untrue nor unjust! See to it, that you fail not in all these duties!"

Again. Do you desire, (and you certainly should desire it, and strive to accomplish the desire,) do you desire that your pupils should be graceful, easy, respectful,—ready in the practice of all the courtesies of refined society? Strive to illustrate the beauty of these graces in your own person. "The trophies of Miltiades will not let me sleep," said the young Themistocles, when he heard of the successes at Marathon. In a nobler cause, a mightier struggle with the giant powers of ignorance and vice, let the laurels of your brethren awaken a generous emulation, whose results shall benefit yourself and your profession, and make a deep and abiding mark upon the times in which you lived. We are too negligent, too thoughtless, upon the important topic I am discussing; and there is an occasional awkwardness, and sometimes an unpolished oddity in manners; an unseemly, ungraceful style of address and demeanor, an absence of what is called perfectness of good-breeding, plainly visible even to an eye of limited practice. Were it not so, and had it never been so, no Dr. Pangloss, no Dominie Sampson, no Ichabod Crane, would have entered into the imagination of fiction-writers. Well-bred foreigners notice and allude to this fact, as one of our national faults. Allow me, then, in the spirit of kindness, and in deep sympathy with your success,—for with the full strength of such feelings, have I come to hold a brief communion with you,—allow me to suggest, that these faults are specially noticeable in the remoter and more rural dis-

tricts of our country. There is a great and sincere spirit of kindness,—but the independence of feeling which pervades our people, has, in some unfavorable degree, detracted from the charm of that kindness, and rendered it less impressive, than if courtesy of manner had come as its grateful auxiliary.

You may even punish gracefully. On a certain great occasion of state, at the Court of St. James, her Majesty, the Queen of England, was compelled to practice an uncommon degree of patience, by the delay of the Duchess of Sutherland, one of her Maids of honor. At last, her Grace arrived, filled with apprehension that her tardiness would be rebuked. As she entered the presence of royalty, the Queen stepped forward, and placing about the neck of the trembling lady, an elegant, diamonded gold watch, simply observed, "Allow me, my dear Madam, to substitute this exact time-keeper, for the uncertain instrument, which has delayed your prompt arrival."

Now the quiet and graceful dignity with which this rebuke was administered, took the sting from its severity, and yet thoroughly cured the fault. Cannot you, Instructresses, who may hear me, practice the same, in the little realm of which each of you is the reigning Queen?

As President Washington, surrounded by a brilliant cortege of officers, was once passing through a street in Philadelphia, he was met by an aged negro, who raised his hat in token of respect. The General did the same; and when one of his attendants expressed surprise, he merely observed, "Would you have a negro surpass me in civility?" Cannot you, Instructors, practice an equal degree of courteous

bearing, in the little republic, of which each of you is the President?

I say then, and I desire to be remembered as having fully adopted the sentiment, that you, Teachers, have the greatest obligations and the weightiest responsibilities pressing upon you, and these you assumed, whether knowingly or thoughtlessly, when you ventured upon a vocation, which should bring all its energies to act upon minds that are to be illumined with the light of knowledge, upon hearts that are to be hallowed by the sanctity of religion, upon souls that are to dwell in the immediate effulgence of God present in Heaven.

“ A cloud of witnesses around,  
Holds you in full survey ;  
Forget the steps already trod,  
And onward urge your way.” \*

Go on to perfection, by perfecting yourselves in the general example you may exhibit, in the words and language you may use, the manners and deportment that may distinguish you, the training to which you may subject your temper and your heart, the study and preparation for your great daily work, and in the religious character which your great vocation demands of you. For your position, in relation to all these matters, you are held in fearful responsibility.

Do you ask, “ Who can be sufficient for these things ? ” I reply, “ Be not discouraged. Be but faithful and just to your purpose. Be the *truth* in every relation ;—speak it,—act it,—live it,—*because the truth is truth, and is of God !* ”

\* Watts.

At the shrine of an ancient Eastern divinity, a rich man brought his gold, a mighty man his fame and his power, a learned man his wisdom, and a certain poor man an honest heart and a penitent sigh. Each left his gift upon the altar, and went his way;—and lo! when the orient morn, “from out the starry sphere,” upon the temple broke, the gold lay all untouched; the power was unheeded; the wisdom was despised; but, behold! the true heart and the penitent sigh rose on a sunbeam, and mingled in with Heaven!

MR. PRESIDENT, AND

GENTLEMEN AND LADIES OF THE INSTITUTE,

I feel, at this point, that I shall hardly be thought to be consistent with my own defence of a courteous bearing and a tender regard for the feelings of others, if I do not apologize to you, for detaining you so long. It is the cause that must plead for me; and my excuse shall be phrased, with some small change of a well-known couplet,—

Brief I had been,—yet if prolonged “in aught,  
“The love I bear to Learning is in fault.”\*

It is the cause in which I speak that moves my inner heart. All my best sympathies are with it; and shame to me were it otherwise. Long years of patient toil, I spent within the four walls of the school-room, and many hours and scenes of happiness do I recall. And now that I have left them forever,—now that they are as the misty shadows of days that fled away with each setting sun, my heart exclaims: “If I forget thee, O Jerusalem, let my right hand forget

\* Goldsmith's “Deserted Village.”

her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth,—if I prefer not Jerusalem above my chief joy.”

Yet why should I longer plead the cause of a widely-diffused education, of sound learning, and high mental culture, of deep religious feeling, of pure morality and of refinement of manners, before so intelligent a jury? The verdict swells upon your lips, and bursts upon mine ear. *You* are not content that the world shall stand still, and that the men and the women and the children thereof, shall be, and continue to be, as darkened and benighted, as they were before the flood. If the stand-still theory were the right one, why then “you and I and all of us,” like the savage tenants whom our fathers found upon these shores, might still be taking our food, and putting it into our mouths with our fingers, from off a big shell or a piece of bark, and the knife and fork, and the chop-stick and the plate, be matters un-invented. If things were well enough as they were, the camel and the dromedary, the horse, and the ox, and the ass, would be quite sufficient for purposes of travel, and that great and terrible iron-courser, with his thundering tread, his hissing-hot breath, his shrieking whistle, his fiery trail, and his hurricane speed, as he dashes through your hills, would be as much unknown, as if iron had never been disembowelled from the earth, and water had never been boiled.

If things were well enough as they were, then the simple and frail canoe of

“ —the poor Indian, whose untutored mind  
Sees God in clouds, and hears him in the wind,”—

were sufficient for the navigation of the seas; and

those giant monsters of the deep, those huge leviathans of modern commerce, which, freighted with the multiform productions of men's wits and men's hands, and with men themselves, drive with resistless energy, against wind and wave, bringing into proximity people and nations, whom ocean vainly divides,—these matchless trophies of human skill and human daring, would be yet to burst upon the sight of an astonished world!

If things were well enough as they were, men would be still writing with the end of a reed, upon a perishing piece of bark, or on a liquescent table of wax,—and parchment and paper, and the gray-goose quill, and the steel and golden pen, be still beyond our grasp; while the leaden type, and the wiry telegraph, and the iron and steam printing-press, and, in fine, all the powerful appliances and engines of modern civilization, be as unknown to us, as was the steam-ship itself to the mariners of Noah's ark,—all matters for posterity, or nobody, to think about!

If things were well enough as they were, then war, and human slavery, and intemperance, those dread

“ Spirits of the nethermost abyss,  
Besmeared with blood  
Of human sacrifice, and parents' tears,”—

horrible monsters, which curse and have cursed the fair face of earth almost since

“ Man's first disobedience  
Brought death into the world, and all our woe,”—

these may continue their accursed work, and never return to that deep, dark and demoniac nativity, of which alone they are congenial spirits!

No, my friends! I am persuaded, that with a doc-



trine so admirably adapted to chill the glowing spirit of the world's progress, to check all effort at improving the moral and intellectual character of the age, you, as men who love their fellow men, can have no sympathy. Your efforts, I am persuaded, will be in the opposite direction, and will be put forth to sustain a nobler cause. It is to promote that cause, that you have congregated here, joining heart with heart, and hand in hand. You have a great vocation before you, the high office of strengthening and improving "the instrument upon which, and with which, Education herself labors to fulfil her mission,—to expand the powers, to enlarge the grasp, to sharpen the perceptions of the intellect." \* It is yours to excite in the mind a love of learning. It is yours to develop and invigorate the powers by which all learning shall be attained, and your first *successful* step, either in the training of yourself, or of others, is the sure and unmistakable prognostic of all future success. Let the mind be but once awakened to the beauties of science; let it but once imbibe a draught of that delicious stream, which, with perennial waters, wells forth from wisdom's sacred fountain, and it can never suffer its appetite to be satiated. The acquisition of knowledge begets the desire for more. Like Jealousy, "it makes what it doth feed on." And to awaken this desire, to incite this appetite, to quicken and invigorate all the powers of the intellect in the pursuit of food with which to supply this appetite, constitutes the great business of Education.

The time has indeed been, when philosophy and

\* J. R. Young.

all learning was a sealed, and unknown, nay, almost an unseen book, to the great mass of mankind. A few individuals, whose inclinations, whose seclusion from the world, whose freedom from harassing cares and life-supporting toil; whose means and whose minds were all propitious to the favored possessor, and, fortunately for him, propitiously disposed for the work, attempted to achieve the undertaking, and to surmount the obstacles, which the ancient method of study and of education delighted to throw in the way of the scholar. The disciples of Plato listened to the instructions of their master five long years, before they were considered wise enough even to ask a question; and the novices of Druidism, the ancient religion of our primitive British progenitors, spent the longer period of twenty years in mastering the obscure and mysterious versification, under which all the profound learning of the Druidical priests was enveloped. But a brighter day has dawned. The temple of learning is no longer obscured by impervious clouds, and denied to the vision of those who would seek to enter and worship at the altar of the Divinity enshrined within. She herself is the uncompromising foe of all mystery and concealment, abhorring all pedantry and conceitedness of learning, and all the vain folly of intellectual pride. She holds out persuasive and substantial allurements to all men, of every grade and name, to enter her hallowed precincts. Unlike the fabled divinities of Grecian and Roman and Northern Mythology, she takes no votive offerings from her worshippers, but loads them all with precious gifts, in just proportion to the sincerity of their devotion. None are rejected, none unreward-

ed. "Riches and honor are with her,—her fruit is better than gold, her revenue than choice silver." Philosophy has been called down from heaven, and, obeying the summons, is now within the reach of ordinary minds; and lamentable and desperate beyond all hope of awakening, must be the lethargy of that intellect, which is not excited to effort, and, in some degree, at least, improved by the countless facilities and the generous offers of aid, which surround it. In the words of another: "Science is no longer cloistered in monasteries. It is no longer imprisoned in walled colleges. It is no longer buried in unknown tongues. It is no longer revered as supernatural inspiration. It is no longer the privilege of the few, and no longer, as, while abused, it too often proved, the scourge of the many." No, my friends, a flood of intellectual light is flashing round us, and who shall forbid that you, and I, and all, shall not be baptized in its beams, and bask in its shine, and be warmed and invigorated by its heat. The gates of the once impregnable Gaza of learning have been unhinged, and carried off, by the intellectual Samsons of modern times; the veil of the inner temple of wisdom is rent in twain, and the broad pathway into the innermost recesses is spread wide open to all who would enter. Wisdom herself "now crieth from within and from without. She uttereth her voice in the streets; she crieth in the chief place of concourse, in the opening of the gates: 'Behold, I will pour out my spirit unto you, I will make my words known unto you.'"

Knowledge may be had, (thanks to the liberality of many of our States, it is specially so for their sons

and daughters,)—it may be had “without money and without price.” In the delightful path, which spreads its grateful fruits and flowers before our sight, the good, the great, the mighty, the truly noble, both in character and in rank, princes and subjects of every degree, the votaries of science of every name, age and sex, have thronged in dense array. With concentrated and successful effort, they have assisted in the good work of clearing away whatever hindrances, ages of scholastic selfishness had heaped up, as barricades against their progress, and in smoothing and adorning the way, for the good of those who are to follow after them. Genius brings forward her theories and her speculations, and invention supplies to experiment the means of bringing them to the test. Never could it more truly be said, that “Wisdom is justified of her children.” Since the spirit of investigation was awakened by Bacon, that giant-minded pioneer in inductive science, a host of ingenious and gifted men have arisen, who have made, and announced to the world the most wonderful discoveries. The race is not yet extinct. Why should I detain you, to recount their names and their deeds? They urged forward the car of human progress; they widened the phylacteries of human knowledge; they ennobled science and art, and the very good they wrought for others, immortalized themselves. The gloomy, sullen shade of ignorance and vice fled before the sun, which, with “healing in its beams,” darted its light athwart their eastern skies.

“ So, when the sun, from his watery bed,  
All curtained with a cloudy red,  
Pillows his chin upon an orient wave,

The flocking shadows, ghastly pale,  
All troop to their infernal jail;  
Each fettered ghost slips to his several grave." \*

Yet, much as they accomplished, they garnered not in, all the fruits of the teeming fields of knowledge. Other and greater discoveries are yet to come; and who shall say, that some of those whom you are skilled to train and prepare for the work, shall not reap and bind the ample sheaves, and bear them rejoicing home? The deep debt of gratitude imposed upon us by the wise labors and thoughtful forecast of our ancestors, we must not fail to meet, and to pay, with full interest added. Nor must we fail to toil as sedulously for the good of posterity, as our progenitors toiled for our good, and we cancel the debt that we owe, just so far as we are earnest and successful in this duty. The good or the evil of untold generations will be influenced by what we do, and fearful is the responsibility. That all but limitless realm, that lies far towards the western sun, is to be tenanted by the countless throngs of unborn Americans. Upon these is our influence to operate, upon their minds is our teaching to bear; and whether rich garnerers of virtuous fruits shall send a blessed odor to their skies, or the noxious weeds of vice shall taint their moral atmosphere with pestilence and death, can alone be determined by success or failure, in planting and rearing, on every acre of that wide domain, the manners, the morals and the institutions that bless and adorn New-England.

\* Milton's "Christmas Hymn," as varied in Handel's "Samson."

## LECTURE II.

---

### THE SUPERVISION OF SCHOOLS.

---

BY D. B. HAGAR, •  
JAMAICA PLAIN, WEST ROXBURY, MASS.

---

THE questions which are naturally suggested, when we look at this subject, are,—What are the interests to be supervised? What is the work the supervisor should perform? Who are the proper persons to execute that work? and, How many such persons are needed in each town?

I. *What are the interests to be supervised?* The importance to be attached to the oversight of schools, depends mainly upon the weightiness of these interests.

Body, intellect, heart;—these make up the man. The physical, the mental, and the moral powers, all healthy and vigorous, are all requisite to constitute the being that God created in his own image. The body, without developed mind, is a machine destitute of its proper motive power; without a cultivated

heart, it lowers man to the rank of the beast. The intellect, unsupported by a sound physical structure, becomes inactive and useless; unattended by the promptings of a virtuous moral nature, it is a dangerous weapon. The heart, in a diseased body, becomes enfeebled or debased; and uninfluenced by a strong intellect, is nearly harmless for good or for evil.

That it is the province of schools to train the intellect, and that its interests are therefore to be supervised, is a truth too manifest to require remark. The mechanic, the farmer, the merchant, the artist, the professional man, — all must possess more or less knowledge and discipline, to be qualified for the discharge of their several duties in life. The school must furnish that knowledge and discipline. This every body reasonably expects. But is it so generally understood and felt, that there are physical and moral powers to be developed and cultivated with equal assiduity? and that this important work belongs, in a great measure, to the school-room? Much, we know, has been written and said, of late years, upon the value of health and sound morals; but is it not a notorious fact, that examining committees, almost without exception, confine their investigations into the condition of schools, entirely to the intellectual department? And is it not true, also, that teachers, in preparing for the trials through which they must pass, devote, in self-defence, nearly all their time and energies to the same department? The interests of health and morality at present are not generally made the objects of supervision in our schools.

But if we take a right view of the matter, we can-

not fail to perceive, that a sound body is as indispensable to a man's comfort and happiness, as is a cultivated mind to his usefulness and respectability; and when we consider—what every one knows, alas! to be too true—that the seeds of disease are often sown in the school-room; that the props of health are knocked away, to add fuel to the fires of intellect; we must admit, that the preservation of health is an interest which demands, and should receive, a careful supervision. The man who should expend his whole fortune, in splendidly furnishing a decayed and tottering mansion, would be the very personification of wisdom, compared with one who should enrich the mind at the expense of that which contains it.

While, then, the altars of God's temples—which temples we are—are surrounded by earnest worshippers, ardent seekers after knowledge, how carefully should the foundations of these temples be guarded against the worm of destruction, and their pillars against the hand of violence and the decay of neglect!

But if that which relates to the physical nature of the young requires attention, much more does that which concerns their moral nature. The safety and enduring prosperity of every people depend upon their moral sense. "Righteousness exalteth a nation." An active, sensitive conscience, impelling a mind well instructed in the path of duty, distinguishes the thoroughly educated from the mere delver in books. Virtue is infinitely above learning. The most splendid exhibitions of intellect cannot supply the wants of a soul devoid of true principles of action.

Intellect may, indeed, erect towering castles and splendid palaces; it may gird a continent with belts



of iron; may break down the strong barricades of nature, and join ocean to ocean; may speak with the tongue of lightning; may teach the child to sport with the fiery bolts of Heaven; with its snowy sails it may sweep its way over the foaming deep to the ends of the earth; or, as an eagle, it may soar aloft on the wings of the wind; with its piercing eye it may look out into the distant regions of space, and gaze on worlds and systems of worlds beyond number, or with its mighty hand it may grasp the universe and weigh it as in a balance;—all this it may do, and much more; and yet if it be uncontrolled by a lofty sense of right and duty—a deep and active consciousness of obligation to God and man, it becomes a magazine, which may scatter death and destruction, whenever Passion applies her flaming torch.

Intellect made a drunken Alexander, a corrupt Bacon, an immoral Burns; but something more was necessary to form a Washington, a Newton, and a Wordsworth. It may create painters and poets, orators, statesmen, philosophers; but it must go hand in hand with Virtue, to make the truly upright, honest man—the firm, devoted Christian.

The influence of schools, in forming the character, cannot be overestimated. The effects of association, of the precepts and example of the teacher, are great and lasting. It is, therefore, of deep importance, that those qualities should be cherished among the young, while passing through our schools, which, in after years, will be most conducive to the welfare of society; that the teacher should appeal to proper motives; that he should not endanger the future happiness of any one under his charge, for a little present success;

that he should lay no rude or unskilful hand upon the delicate springs of the soul.

In view, then, of the necessity of proper moral training, and of the vast influence of schools in regard to it, all must concede that this great interest requires a watchful supervision.

We conclude, therefore, that school supervision, to be full and effective, should comprehend, as far as possible, all that relates to the body, the intellect, and the heart.

II. Our second question is,—*What is the work a Supervisor should perform?* This relates, of course, to the several interests just considered. In promoting the first of these, he is to see that suitable edifices are prepared for the accommodation of children; that in situation, size, and arrangement, they are adapted to promote the health and comfort of their occupants, and to afford the teacher all desirable facilities for imparting instruction. The prosperity of a school depends, to a considerable extent, upon its house and grounds. A commodious room, a spacious yard, an eligible situation, add much to the enjoyment of the youthful mind, and prepare it for the more cheerful performance of its duties. In former days, the veriest hovel answered for a school-house; while, in regard to situation, the proximity of swamps and frog-ponds seems to have been thought necessary for the harmony and well-being of the school. Although that state of things has nearly passed away, there are still many places where the hand of improvement is needed. Authority, or advice, has here a work to perform.

It is also the work of supervision, to see that the

physical powers of the young are not injured by too severe application to study, or by the infliction of improper punishments. Enthusiastic students, eagerly ambitious to excel, and regardless of nature's wise laws, not unfrequently pay for their temporary success the penalty of shattered health. I have known a school to be for a time suspended in consequence of the effects produced by undue mental excitement. In the strife among teachers for preëminence, there is now a strong tendency to this evil. The mind is urged too much.

There are some kinds of corporal punishment, the use of which an overseer of schools should prevent. I refer not to the infliction of the rod in the usual way. As seems to be generally conceded, the rod, like arsenic, may be administered in certain desperate cases. The most direct, indeed almost the only road to the consciences of some few children, appears to run along the vertebral ridge. A rod for the fool's back. Reasonably used, it causes no lasting physical effects. As a philosophical little boy once said, in regard to the pain of a threatened castigation,—“It don't last long, sir.” Not so, however, when the pupil is compelled to stand with a finger upon a nail in the floor, causing a rush of blood to the brain; or to extend a heavy weight in the hand, doing violence to the muscles of the arm and the chest, or to remain in an entry, exposed to severe cold; or, as a famous book-maker recommends, to swelter under the heat of a roasting fire. These, and similar punishments, may do permanent injury, and ought, by diligent oversight, to be prevented. Doubtless few, if any, experienced teachers now resort to such means to

secure diligence and order; but a large proportion of instructors, especially in small, retired districts, are young and inexperienced, some of whom may still have recourse to these, or like severities.

In furthering the intellectual interest, the examination of teachers is a work of the last importance, and of extreme difficulty. Upon the decision of the examiner rests the character of the schools. In his hand is the power to elevate them to a lofty standard, by granting the teacher's prerogatives to those only, whose minds are well stored with knowledge, who have searched out the hidden springs of human nature, have minutely explored the whole field of labor, whose hearts are fired with zeal, and energy, and perseverance; or to degrade them, by suffering ignorance, unskilfulness and cupidity to usurp the government of the youthful mind. It is no small thing to intrust the destinies of many to a single guide. Habits, good or bad, once formed, are lifelong possessions. The school-room is a nursery of habits. The young are there trained to be thorough or superficial in all they do; to reason correctly or falsely; to receive every thing advanced, however absurd, as truth, or to investigate for themselves; to bow to the supremacy of law, or to resist authority; to be generous, or selfish; forgiving, or revengeful; just, or unjust. These habits, early established, characterize the whole future life. Is not, then, the selection of those who are to form these habits, a matter of vast importance?

It is a work of extreme difficulty. The most learned are oftentimes unable to impart their knowledge to others, while the man of less attainments, may, by his superior tact and energy, more than supply his

deficiency. One person may be too passionate, another too tame; one too cautious, another indiscreet; one too independent, another destitute of self-reliance. Of all these things, an examiner, as far as practicable, must judge; and, certainly, he has no duties which call for more serious deliberation, or are followed by more weighty consequences.

The teacher having been appointed, it becomes the province of supervision to see that he is faithful to his trust. The more constant and watchful this supervision, if exercised with discretion and in the right spirit, the more satisfactory will be its results.

The high-minded instructor, like the wise husbandman, derives pleasure from exhibiting the fruits of his toil. Competent for the discharge of his duties, and enthusiastically devoted to his calling, he delights to observe the gradually unfolding faculties of his charge, to witness the effects of his instructions and influence, and he draws no little encouragement and gratification from the intelligent approval of those who can appreciate his efforts.

On the other hand, if a teacher is disposed to make his office a sinecure, caring only for paltry hire; if he fails to maintain proper discipline; if he manifests no readiness in communicating knowledge and in bringing out the thinking powers of his pupils; if he proceeds upon a wrong system of action, or, what is worse, without any system; if he is unable to diffuse throughout his school a spirit of life, of cheerfulness, of industry, of love for the true and noble; there is surely a need of scrutiny. Authority must undertake a reformation. The causes of his failure, and the pathway of success should be pointed out. If he be

able and willing to pursue a more judicious and efficient course, well ; if not, let him give place to one of higher qualifications.

Again. The faithful teacher is to be encouraged and sustained. Peculiar difficulties and embarrassments sometimes beset his path. Insubordination, or a want of docility on the part of pupils, unreasonable demands or unjust censures on the part of parents, now and then check his progress and repress his faith and energies. Under all such circumstances, the teacher should be upheld.

The selection of text-books is one of the duties of school supervision. The perfection of the work of every artisan is governed, to a great extent, by the excellence of the tools employed. So the work accomplished by the teacher is, in some degree, limited in amount and quality by the character of the text-books assigned him. If they are too concise, or too diffuse, ill arranged, obscure in their meaning, or devoid of interest, the instructor must provide for their deficiency, by increased labor, or must suffer his work to be imperfect. In the selection of books, a thorough acquaintance with the science and art of teaching, a sound judgment and the utmost care, are requisite.

In promoting the moral interests, those who have the oversight of schools lie under weighty responsibilities. It is their office to see that a high moral influence is exercised over the young ; that they are stimulated to action by proper motives ; that they cherish right feelings towards each other ; that they are trained up with just views of their own and others rights ; that they are taught to obey the mandates of an enlightened conscience, and, above all, to rever-

ence that Being who has created and redeemed them. To perform this office wisely and efficiently, accurate observation, thorough examination, and a deep knowledge of the mysteries of human nature, are indispensable.

I have thus briefly glanced at the work of school supervision,—a work which we cannot fail to perceive is as important as it is comprehensive, and as difficult as it is important. Embracing, as it does, all that relates to the three great interests already considered, viz.: the physical, the intellectual, and the moral training of the young, it calls for the diligent exercise of the highest qualities of mind and heart, and should, therefore, not be undertaken without deliberation, and a full conception of its vast responsibilities.

III. The third inquiry suggested by the subject is, — *Who are the proper persons to execute this work?*

In reply, I maintain that they should be *practical teachers*—men who have the requisite knowledge, and have put that knowledge into use in the school-room. This proposition generalized, may be thus enunciated: Whoever undertakes the supervision of any business whatever, should be practically acquainted with that business. The truth of this is so manifest to the most ordinary capacity, and is so universally practiced upon by men in every occupation, from the lowest to the highest, that it may almost be regarded as an axiom. It would therefore seem to be the height of absurdity to attempt its demonstration. If I may be allowed, then, to indulge in a syllogism, taking as the major premise the gene-

ral proposition just mentioned,—whoever undertakes the supervision of any business whatever, should be practically acquainted with that business,—I lay down as the minor premise, that teaching is a business: the conclusion necessarily follows, that whoever assumes to supervise the business of teaching, should have a practical acquaintance with it. Now, certainly, this seems to be in accordance with the principles of sound logic, and therefore to settle, beyond dispute, the point to be established. But, alas! when we look around us, and see that comparatively few of those who have the direction of schools, are practical teachers; that very many, if not a large majority of them, possess no special qualifications for the discharge of the duties devolving upon them, we are compelled to believe that the public do not concede the truth, which has appeared so evident. We are consequently forced to the necessity of advancing some reasons in support of our position.

Supervisors of schools, to perform well the work described, should be practical teachers, because otherwise they are mere theorists. As long as a man possesses no authority to enforce his theories, he may speculate on any subject with unlimited freedom. The college professor of political economy may construct tariffs, or establish free trade; may talk learnedly about banks, and wealth, and population; and while he only entertains his bewildered class with his lucubrations, not having power to make them the Government policy, he can do no harm. The astronomer may indulge in beautiful fancies concerning nebulae, comets and undiscovered planets; he may even presume to question the character of the man in



the moon; but inasmuch as he cannot affect their orbits, nor disturb the equanimity of that venerable old gentleman, whose benign countenance so often beams upon us, his imagination may be allowed to roam over the universe unmolested.

The socialist may devise schemes for pulling down the whole edifice of society, and for erecting a grand substitute; but as long as he has liberty only to draw plans, we may still trust in the safety of our old social mansion.

So, too, the speculator in education may be suffered to form as many systems and modes of instruction as there were evils in Pandora's box; and, while his theories are not clothed with legal authority, they may be held with impunity.

But when men are to possess power to enforce, to any considerable extent, their views in relation to schools, it becomes a consideration of great moment, whether they are able to foresee that their plans are at all practicable, and, if so, what their exact results will be.

Now a man who has not been accustomed to observe, in any given department of life, the connection of causes and effects, the means that produce certain ends, is manifestly not fully competent to predetermine what consequences will ensue from any proposed course of action. One unskilled in medicine cannot anticipate the effects of a given prescription. One unversed in law cannot foresee the issue of a certain course of pleading. One unacquainted with chemistry cannot foreknow the character of the compound produced by the union of different elements. One unfamiliar with the operations of trade can form

no intelligent estimate of the probable results of an adventure. And so it is in all departments of life. Can it, then, be deemed unreasonable to maintain, that those who have not practically tested the merits of modes of discipline, of imparting instruction, of developing the thinking powers, of impressing lessons of morality, are not prepared to foretell, with reasonable certainty, the effects of any course they may point out?

The teacher of high reputation attains his position, not by implicitly adopting the views of any theorist. His own, perhaps, have not been steadily adhered to; but by long practice and close observation, he has so proved and modified them, as to become satisfied of their correctness and value. In the line of his experience, he has, probably, tested many plans, which seemed, at first, adapted to accomplish desired ends, but which were found to be inefficient. His conclusions have been reached after years of patient thought and arduous trial. He has both theory and practice. Does it seem right that he should be subordinate to men who have nought but theory?

When persons, who have never engaged in teaching, enter the school-room in the capacity of supervisors, they either have, or have not, opinions upon modes of education. If they have not, they surely are unqualified for their office. If they have, they entertain them either doubtfully or positively. If doubtfully, they cannot with confidence direct the teacher; if positively, they dogmatically advance that which may be wrong, and which, at best, is a matter for experiment. They might with fitness discourse in language like that which Socrates puts into the

mouth of one, who aspired to a sudden acquaintance with the medical art. Said he, "It is true, gentlemen, I never once thought of making physic my study; but, gentlemen, be so kind as to choose me for your physician, and I will gain knowledge by making experiments upon you." Ought the art of educating to be governed by such authority? Other arts are not, and why should ours be? Is it because the training of the young is so simple a thing, that any one may attempt it? Does it require no talent, no sagacity, no extent and accuracy of knowledge? When very many parents find it difficult, perhaps impossible, to subdue their own children, is it nothing to discipline a host of minds of all capacities and dispositions? When years of faithful study, and after-years of patient experience, are the necessary antecedent to a high degree of success in imparting instruction, is it nothing to develop and cultivate the intellect of a neighborhood? When Christian fathers and mothers so often utterly fail in their affectionate endeavors to guide their offspring in the path of virtue, is it nothing for the teacher to promote the moral interests of his whole charge? Are these things so very simple, that they can safely be placed in untried hands? And when masters of the larger schools, at least, are required to be men of experience, is it a matter of no importance that those who are to counsel, direct, and *judge* them, should also be men of experience? The answers to these questions are obvious.

I would by no means derogate from the character of any who now superintend our public schools, and yet have never performed the functions of a practical educator. They are generally learned, intelligent,

high-minded men,—who generously discharge the duties of a laborious and thankless office. Chiefly professional men, they are among the most useful, respectable and honored members of society. No one, certainly, would deny this. But they may be great and distinguished in their several professions, and still be ignorant of what they have never learned. A Webster with his profoundness can frame laws for the country; and yet he might be unable to devise the best means for disciplining a class of wilful boys. A Clay with his eloquence can startle the nation, and yet he would doubtless become entangled in the analysis of his own language. There must be more than general knowledge, more than theory. Practice is absolutely indispensable.

But, in answer to what has been advanced, it may be urged, that, at the present day, all persons of fair standing in society, and more especially professional men, have been educated,—have seen the operations of modes of instruction, and are hence qualified for superintending the education of others.

The gist of the answer is, that he who has been taught is prepared to direct the one who teaches. Let us apply and illustrate the principle. A young man graduates from college, familiar with its modes of instruction; he is therefore ready to supervise the interests of a college! Another attends a course or two of lectures on anatomy, physiology, therapeutics, &c., sees limbs amputated, chops up a few dead bodies, and, therefore, he is competent to take charge of the medical faculty! A third spends a few years in thumbing the musty tomes of Vattel, and Grotius, and Blackstone, and in listening to the wise oracles

of renowned jurists, tries a few cases in a moot court; he is, therefore, qualified for the highest chair in a supreme court !

Such conclusions partake of the ridiculous, it is true ; nevertheless, they are sound, if the principle from which they are drawn be sound.

If the reception of knowledge is naturally accompanied by the faculty of imparting it, if being disciplined is necessarily connected with the ability to discipline others, how shall we account for the fact, that so large a proportion of those who enter the field of teaching, are forced by their want of success to abandon it ?

While acquiring an education, the scholar's attention is engrossed with study. Ambitious only to excel in his recitations, he has little time or inclination to notice critically the mode in which he is taught, or the nature of the influences to which he is subject. He looks only at results. His youthful age, too, unfits him for reasoning safely upon difficult matters. Besides, much that the preceptor does is based upon the Latin adage, "*Ars celare artem*,"—the art is to conceal the art. By means known only to himself, he animates and sways his pupils, while they suppose that they are obeying their own unprompted volition. Still young, they lay aside their books, to enter upon the business of life, possessing, it may be, treasures of knowledge, and well trained in all that is needed to constitute a man, and yet ignorant of the *rationale* of their instruction and unaware of the influences which have attended them.

Is it not, therefore, plain, that a man may have

obtained a school education, and, nevertheless, be a mere theorist in the science and art of teaching ?

Again. Supervisors of schools ought to be practical teachers, in order that they may exert the highest authority over the minds of scholars, teachers, and parents; of scholars, by the use of instrumentalities best adapted to infuse among them a cheerful and lofty spirit; of teachers and parents, by the confidence naturally given, that their strictures and recommendations are founded, not on speculation, but on experience.

Whatever one's occupation, he always listens more willingly to the suggestions of those practically engaged in the same calling, than to others. Hence it is not strange, that teachers, how much soever they may respect the learning and intelligence of an examiner, do not always entertain the same regard for his counsel in things appertaining to their duties. He should possess every possible claim upon the entire confidence of all under his care; and, perhaps, nothing conduces more to that end, than an intimate acquaintance with the details of their employment.

Once more. Supervisors should be practical teachers, that they may be able, not only to discover evils, but to indicate the proper remedy. Any one can find a fault, but not every one can show how to rectify it. Many a law, many a course of action has been condemned by minds that could propose no substitute. The fair name of many a teacher has been destroyed by reports of men who were more ready to criticise than to correct. Now, I maintain that supervisors should be prepared to do both. When they observe a failure in any respect, they should point it out; and

what is of more importance, they should designate, not in vague general terms, but particularly, the right way. Their directions, to be useful, must be specific, exact. Such aid is especially needed by the younger laborers under their oversight. They often meet with unexpected difficulties,—perchance totally fail in their first efforts. To be told that they are unsuccessful, is to them neither satisfactory nor serviceable; whereas encouragement and minute counsel may lead them to the highest rank in their profession.

Why should not that wisdom which is exercised in selecting agents in common business affairs, be shown in appointing managers of schools? How carefully do banking, manufacturing, and all monied corporations and associations, elect their various agents! How closely do they investigate the knowledge, experience and fidelity of all applicants for place! How cheerfully they pay large salaries to those who superintend their interests! Who would not deem it inexcusable folly on their part, to intrust their concerns to men of no practical skill in their several departments? Why is it, then,—why is it, that men, into whose hands is committed the educational welfare of the rising generation, are so generally chosen from all occupations, with little or no regard to their experience in the responsible duties they undertake to discharge?

Of ninety-three committee men, in the neighborhood of Boston, whose vocations I have been able to ascertain, fifty-six are professional men, eleven are farmers, eleven are mechanics, ten are in various kinds of business, and three only are now engaged in

teaching. Many of these gentlemen, it is true, taught school years ago, for brief periods; but, as modes of instruction are now so radically different from what were formerly in use, the experience they long since had, is quite as likely to prove a detriment to the schools, as a benefit, since it may give them a tendency to adhere to their old, obsolete notions, and to look with disfavor upon modern improvements.

But it may be objected, that committee men, such as we would have, cannot be obtained. To this it is sufficient answer, that whenever the expressed wants of the public demand a class of men possessing certain qualifications, a supply is always at hand.

Such are a few of the more prominent reasons in support of the position we have taken. Whether they appear cogent or not, one thing is certain: that in urging them, the laborer in the school-room asks no more for himself, than is universally granted to the humblest workman at a mechanic's bench, viz.: to be superintended by men who can best appreciate his efforts, direct him under difficulties, admonish him when wrong, and sustain him when right.

IV. We come now to the fourth and last question proposed for consideration,—*How many supervisors are needed in each town?* This inquiry is of such importance, as to merit a full and elaborate discussion. But having already occupied a considerable portion of your time, I shall but briefly suggest a few thoughts on the subject, leaving them to yourselves for extended development and illustration.

In answering the question, I hold that the schools of each town should be under the superintendence of



one man ; that man to be amply qualified in all respects for the duties of the office, and to be liberally compensated. I take this ground for several reasons ; and first, because, in the performance of any work, the less divided the responsibility of the workmen, the greater is the probability that the work will be rightly done. The principle of this argument no one can gainsay. It is made the basis of action in associated bodies of every description, from a pleasure party to the national congress. Societies, temporary or permanent, political, moral, religious ; corporations, legislative bodies, all transact their business chiefly through the agency of small executive boards or committees, whose efficiency, it is well known, is in inverse ratio to their number ; the smaller the committees, the greater their efficiency. We also well know, that the labor of a committee, however small, mainly devolves, by common consent, upon its chairman ; so that, after all, one man is the real agent.

But, to carry the principle further, if we look at the several departments of Government, national and state, we shall see, that while even in the legislative department the great work of framing bills and resolutions is done by the chairmen of the several committees ; and in the judicial department, the majority of law cases are decided by a single judge ; in the executive, almost universally, each officer has specific duties to perform within a defined district. From the President of the Union down to the petty postmaster, and from the Governor of the State down to the humble constable, each man wields exclusive authority within prescribed limits.

In the execution of laws, as well as in the transac-

tion of private business, we generally proceed upon this simple principle, that what one man can do, is better done by one than by many.

Now the duties of a school supervisor are, in their nature, executive. He is not to pass new laws, or to exercise judicial functions. He is only to do what the statute requires of him.

As in all other matters, so in the superintendence of schools; the fewer those to whom the work is intrusted, the more deeply will they feel their individual obligations, and the more closely will the public hold them answerable for what they do.

When a school fails, either the teacher is incompetent, or he is not duly sustained. In either case, the supervisory power should be regarded as, to some extent, amenable; in the former, for an error in judgment, in licensing an unqualified person; in the latter, for neglect or inefficiency, in not supporting him. While this power rests in the hands of several, as is now the case in New England, the public know not to whom the failure is justly chargeable, and therefore censure no one, save, perhaps, the poor teacher; or, if the committee are held accountable, each one's share of blame is so light as not to be burdensome. But place the power in the possession of a single man, and he knows and feels, and the public, too, know and feel, that he is individually responsible for every act he performs. He then understands that the whole work is to be executed by him; that if any thing which should be done is undone, or not well done, he alone is answerable. He realizes that the public gaze is upon him; that every friend of education is scrutinizing his course. He knows, that if, through his

instrumentality, improper persons are admitted to a teacher's prerogatives, he alone is censurable. In the discharge of every portion of his important duties, he is deeply sensible that his personal character is at stake; that the success of the schools under his charge is identified with his own success; that their failure is inseparably connected with his own disgrace; in short, that their interests are his interests. Selfishness alone, even if he were destitute of all higher motives, would lead him to be faithful and active. Just as the professional man, the merchant, and the mechanic toil industriously, year after year, keeping success in view, so he would concentrate all his abilities and energies upon the grand work of public education. Let the responsibility weigh upon a single man, and let the emoluments of the office be such as to secure the highest order of knowledge, experience and judgment, and there is every thing to attract and impel him to a vigorous and untiring discharge of his duties.

Under the present system of supervision, this feeling of responsibility, this personal inducement, are wanting, and, consequently, the work performed is not always complete, or of a superior quality. Such a result is by no means surprising. On the contrary, the cause of surprise is, that so many excellent men have been willing to do as much and as well as they have done, for no consideration whatever, but a desire to be useful. Still, however deserving of praise school committees now are, it surely cannot be denied, that the existing system is objectionable, in its unnecessary division of responsibility, and its want of adequate incentives to action.

A second reason for the exercise of supervision by one man is, that the work thus becomes of primary importance in the estimation of the supervisor. School committees are now composed of men, who, with few exceptions, are engaged in some calling upon which they depend for subsistence and standing. Their chief interests are connected with their several occupations. Upon them they bestow their time, talents and energies. The care of schools is, therefore, in their minds a subordinate matter, and the amount of time and attention devoted to them, is limited by the demands of their regular business. Sermons must be written, clients must be served, patients must be visited, profits must be secured; and when these things have all been well attended to, the little time and energy that remain may be given to the vast interests of education. What can tend more directly to degrade the occupation of teaching, than thus to make it dependent on mere refuse time from other employments?

Under the system proposed, the oversight of schools would take its true place, as a business of primary importance; and being so regarded, the superintendent would direct his best efforts accordingly. He would then labor as earnestly and perseveringly to advance the cause intrusted to him, as does the lawyer to obtain fame and fees, or the merchant to fill his coffers.

As a natural consequence, the superintendent would have opportunities to become intimately acquainted with all the schools in his town; to ascertain not only their general condition, but the exact state of each; to closely observe, from week to week, the re-

sults of different methods of instructing and of maintaining discipline ; and whenever he discovers in one district peculiarities deserving of commendation, to introduce them into the other districts. Whatever is written or done in relation to education, he has time and inducements to consider. In a word, his business is to become familiar with the principles and details of everything that appertains to his office.

The examinations of schools, under him, may be made thorough and just. As at present conducted, they are objectionable, because they are too brief and infrequent, and because they are governed by no uniform standard.

An instructor toils faithfully and anxiously, week after week, and month after month, to advance his classes in their several courses of study. By diligent application, the pupils have been able to pass over a considerable portion of their text-books. The day of examination arrives. The teacher feels that his reputation rests upon the issue of the trial before him. And to what, after all, does the trial amount ? A few questions upon Geography are answered ; a few problems in Arithmetic are solved ; a few sentences are read, analyzed and parsed. And, in an hour or two, the whole work, perhaps of a long year, has been stamped with the seal of approval or condemnation. In not a tithe of what the scholars have gone over, has their knowledge been tested. The most difficult points in the several studies, those on which the master has expended his principal efforts, and pupils are best able to exhibit their powers of analysis and demonstration, are, perhaps, unnoticed ; while subjects less difficult, and, therefore, less carefully

studied, are made prominent. The strangeness of the occasion, and the unwonted manner in which questions are put, (few men know how to ask questions,) embarrass, it may be, the most intelligent and best prepared members of the school. Having lost their self-possession, they are unable to do justice to themselves or their instructor. Every preceptor knows, from experience, that little reliance can be placed on any class when in the presence of examiners. The best scholars often fail; and, to his surprise, those from whom nothing was expected, acquit themselves with honor. From the want of sufficient time, and from the various causes of embarrassment, no one examination is a fair test of the condition of any school. And yet committees now do more than ought to be required of them,—more than their time and circumstances always justify. But let these duties be assigned to one man, and he, by watching the progress of things, by frequent and extended investigations, will be enabled to obtain the most accurate information in regard to the schools, and to render the amplest justice to all concerned.

Examinations are also objectionable, because they are not governed by a uniform standard. In practice, all the schools of a town are not examined by an entire committee; but one school is assigned to one member, and another to another member. Each man investigates and reports according to his own standard, and that an arbitrary one; so that there are just as many different arbitrary standards, as there are partial reports. Now it is evident, that an exercise, which to one person would appear superior, to another might seem radically defective; and

a school, which one would elevate to a high rank, another might place below mediocrity. These standards vary, also, from year to year, as the several districts are redistributed among the examiners. A school which one year is represented to be in a flourishing condition, the next year, when tried by a new and higher standard, may, notwithstanding an actual improvement, be severely condemned. The injustice thus done is manifest. But nothing better can be looked for under the present system of supervision. It would surely be unreasonable to expect that any man will sacrifice prosperity in his regular calling, by devoting more attention than committees now appropriate to the cause of education. But let one person in each town discharge these duties, and you at once establish a uniform standard; so that examinations would thus become not only thorough, but just.

The last reason I shall assign in favor of this mode of supervision is, that it has been tried, and found satisfactory. The public schools in the State of New York were formerly controlled very much as ours now are. But about nine years ago, the legislature of that State abolished the office of School Inspector, and established that of town Superintendent. The results have demonstrated the wisdom of the change. An impetus has been thus given to the cause of education in the great Empire State, which is rapidly elevating her to the same lofty rank in knowledge and intelligence, which she has long held in wealth and power. Why might not a system, which has there become distinguished for its simplicity, vigor and efficiency, produce effects equally beneficent in the New England States?

But objections are sometimes offered against the proposed change,—two only of which I will briefly notice.

Some apprehend that political influences would determine the election of the superintendents. Grant it. What then? Are knowledge, experience, and judgment confined to one party? And inasmuch as politics are not taught in our schools, may not Whigs and Democrats labor in a common cause with equal acceptance? But the election cannot be made a political affair, unless a majority of the people, or the appointing power, will it; and when that is the case, they can just as easily choose three, five, or seven from party preferences, as one. If superintendents, so chosen, are to be regarded as evils, the fewer to which we are exposed the better; therefore, at the worst, let there be but one.

The second objection is, that power conferred upon one man is liable to abuse. That the principle of the objection is not generally deemed sound, is evident from the fact, that without hesitation we commit the welfare of the State to a single Governor, and of the nation to one President. The powers and duties of all officers in our country are defined by constitutions and laws, and no one can violate his trust with impunity. But the strongest safeguard against the abuse of power, lies in identifying the interests of the office with those of the officer. No man will deliberately neglect his duties, or transgress his prerogatives, when he perceives that it will surely tend to his personal injury. Now it has been shown, that when schools are under the charge of one man, their



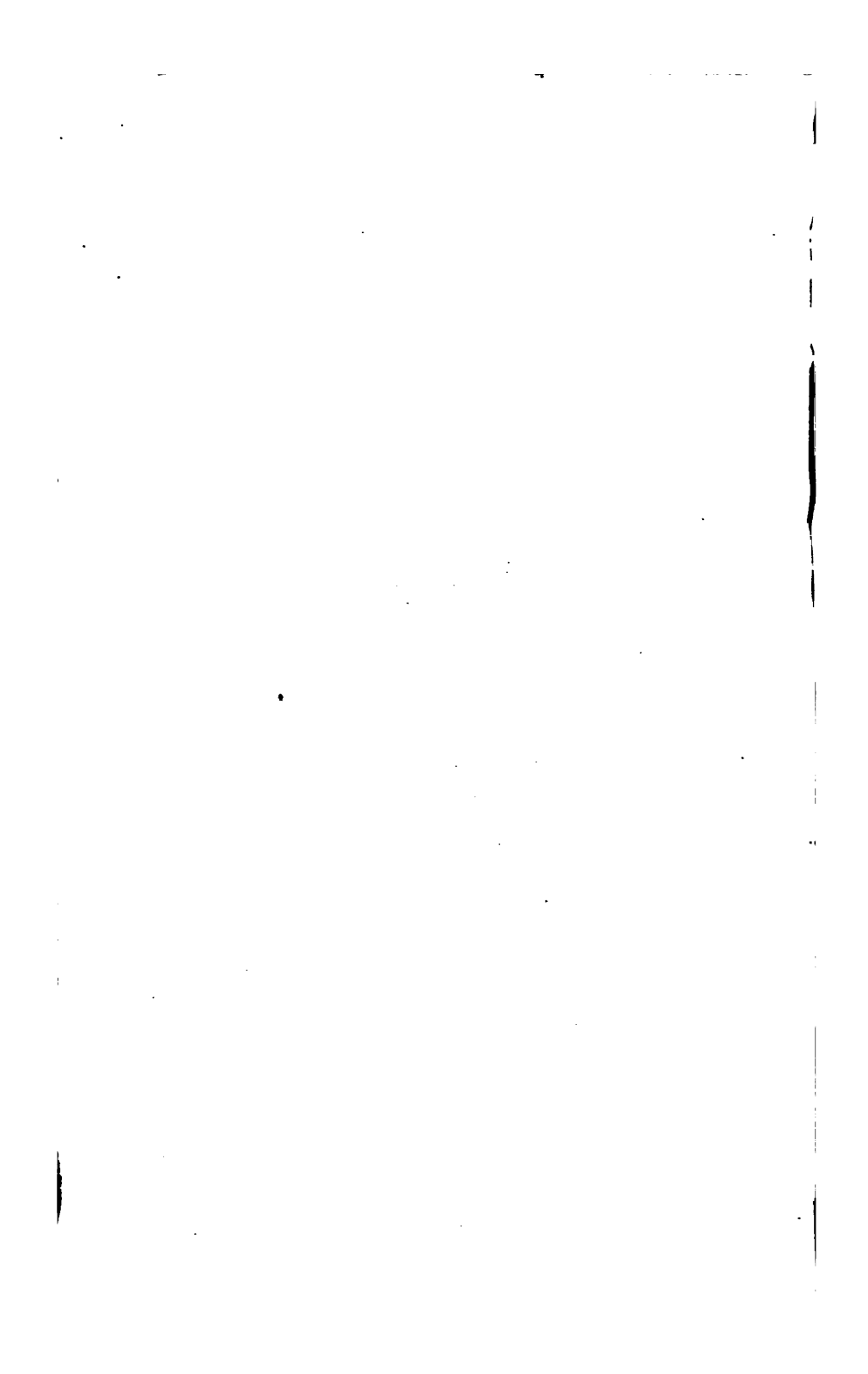
welfare is, of necessity, connected with his welfare. Herein, therefore, we have the needed security.

I have thus endeavored, as fully, and yet as briefly as my time permitted, to answer the several questions suggested by the subject before us. My aim has been to present a few leading thoughts upon the topics discussed, in a plain, practical manner. If what has been advanced shall have a tendency to incite reflection, and provoke investigation, my design will have been accomplished.

Fellow Teachers,—Whatever be the mode or character of the supervision under which any of us are placed, be it thorough or superficial, just or unjust, our responsibilities are always the same—great and fearful. While the multitude of men are eagerly pursuing some personal object, wealth, power, fame, it is our province—humble in the world's esteem, but sublime in its momentous results—to shape the destinies of immortal souls.

As, day after day, we take our station before the charge intrusted to our care, and look upon the beaming faces upturned to our counsel and instruction, let us pause and reflect, that to us it is assigned to impel and govern the delicate, wonderful, complicated machinery of mind; that if any of its parts should be corroded by the rust of neglect, or injured by the hand of ignorance or unskillfulness, it may produce nothing but the harshness of discord, the bitterness of hatred, the atrocity of vice; but if all its parts are carefully and wisely adjusted, maintained in harmony and mutual adaptation, it may work out the grandest

achievements of enterprise, the noblest deeds of patriotism, the deepest love of philanthropy, the warmest devotion of Christian zeal, the proudest victories of intellectual supremacy, the mightiest sovereignty of justice, truth and virtue. Let us then toil on with energy, faith and hope. Though the luxuries of wealth, the pride of power, the dignity of place, the plaudits of fame, are beyond our sphere, we may attain to an infinitely higher reward—the calm approval of that searching monitor within, Conscience; and the everlasting benedictions of a superintending, omniscient God.



## LECTURE III.

---

### THE TEACHER IN THE NINETEENTH CENTURY.

---

BY THOMAS CUSHING, JR.,  
OF BOSTON, MASS.

---

THE fact of our assembling to-day, as Teachers, presupposes that our profession is a common bond of interest to us, and that the different phases of teaching, at different times and under different circumstances, are proper subjects for our consideration. Meeting for mutual improvement, however, it seems to me that I cannot better occupy a small portion of our time, than by trying to bring definitely before you some of the peculiar circumstances that affect the business of teaching and the position of the teacher at the present day, and striving to draw from them some hints for the consideration of those now engaged in, or who are about to engage in this occupation. A great deal has been said and written of late years by the professed friends of the teacher, intended to magnify our office, and create in the public mind an interest in our labors, and regard for ourselves.

So far we thank them. From much that we hear and read, it might almost be inferred that Teaching to any purpose, was quite a new art ; that great and extraordinary results from the practice of it, were soon to be looked for ; and that the pleasures and satisfactions of it, were quite unalloyed, and far surpassing the ordinary lot of humanity. How far all this is true, is of some importance to us who are engaged in it. It is also important that the public should be possessed of correct ideas on the subject, that the teacher's labors may be fairly judged, and that nothing undue or impossible may be expected of him.

Let us, in the first place, do justice to the past. That there must have been good and skilful teachers in former days, is evident from results. Considering the means with which they operated, it may well be doubted, if any better or more skilful exist at the present time. Education was not so generally diffused as it is now in a small and favored portion of this country and Europe ; but looking back for centuries, we find always men and women of high accomplishment and deep and thorough culture. Do we find men more deeply imbued and thoroughly read in classical lore, than Milton, Taylor, Johnson, and that great army of professed teachers, the Jesuits ? Are young ladies numerous, who, like Queen Elizabeth, could converse with foreign ambassadors in Latin ; or, like Lady Jane Grey, could sit down quietly and enjoy reading Plato in the original ?

And yet these acquisitions do not come untaught to the most brilliant minds. The elements must have been correctly and thoroughly taught, or there could

have been no progress of this sort. Those, too, were not the days of improved, philosophical grammars, or correct and copious dictionaries. The teacher, to produce any result, must have supplied a great deal more to the pupil from his own mind, than is thought necessary at the present day. Certainly, it cannot be said, with the shadow of truth, that adequate modes of drawing out and developing the faculties of the mind, were not understood and employed by the teachers of those olden times. They did not probably teach according to any grand, infallible theory; nor were they conscious to themselves of the necessity of any such; but, by the application of their own learning and good sense, and laborious pains-taking, they produced results that they might have been proud of; results that would have induced the theory-monger of our day, to have confidently set up *his* method of teaching as the only true and infallible one.

Teachers of competent ability do not seem to have been wanting at any time since the revival of learning, so far as political circumstances, social progress, and the art of printing, allowed them scope for their efforts.

Some effectual government and discipline must also have existed in the schools and other institutions of learning of former days. We do not find much recorded upon the subject; but, from the conservative character of the English people, and the customs still existing in their schools, we may infer that corporal punishment, the use of the rod, had not fallen into so great disfavor as at present; and yet the spirit of the Anglo-Saxon race does not seem to have been quite broken by centuries of this kind of discipline. When

we look back upon such men as Sidney, Raleigh, Hampden, Cromwell, Milton, our own Puritan fathers, and, in later times, our immediate Revolutionary ancestry, it does not seem, whatever might have been the mode of governing and disciplining the young, in that day, that it was any preventive to the growth of heroic and high-souled men.

An examination into the modes of the school teaching and discipline of former times, opens an interesting field for the antiquarian; but I have referred to it at present, only to bring distinctly before our minds the fact, that there must have been effective teaching and governing of some kind, under which men lived and thrived; a fact not, I think, sufficiently borne in mind by some who have written and spoken about Teaching in the present century.

The questions, then, naturally arise, How do we stand at the present day? What have we done for ourselves, or what has the progress of society and the arts done for us, towards the more effective prosecution of our calling? What may we fairly undertake to perform, and what may the world reasonably expect of us?

It may be doubted, whether, on the whole, the amount of respect now given to the teacher, equals that awarded in former times. More is said and written about the obligation society is under to him, and the greatness and importance of his labors. No age has probably equalled the present for a theoretical respect for the teacher in the abstract; but deference for the wishes, opinions and feelings of the individual, are not so strongly marked. This is not altogether unnatural. The clergy being once almost the sole

possessors of learning, the imparting of it to others, lay almost entirely in their hands. The teacher was also the priest, and received the respect awarded to the sacerdotal office. This feeling remained when the offices came to be separated, especially as the more important posts connected with education were, and in England still are, filled by those who are members of the sacred profession, and still occasionally perform its services. In a comparatively ignorant age, too, the possession of superior knowledge naturally commanded respect for its possessor; and as the learned languages were the chief end as well as medium of instruction, that knowledge was very remote from the business of every day life, and implied many years of literary culture on the part of its possessor. Knowledge, as well as other things, is prized according to its rarity. The schoolmaster was consequently looked up to as an authority in matters connected with his own calling, and ruled supreme and unquestioned in his own domains.

The state of things at present, especially in this country, is somewhat different. The general desire to possess a certain kind and amount of information, has made room for a very different class of schools and teachers. The teaching of what are called the Common Branches being often undertaken by persons having no advantage in point of culture or preparation over the mass of the community, has materially diminished the idea of difficulty supposed to attend the craft and mystery of teaching, and brought its followers within the pale of popular criticism. Opinions differing on this as on other subjects, the teacher often finds it difficult to satisfy the conflicting wishes



of his employers, and sighs for the privilege possessed by the members of other trades, of being allowed to know best about his own business.

The reasons just mentioned are not the only ones which have tended to diminish the ancient respect for the teacher's office. The growing want of reverence of the age in which we live, and the openness of men in office and public servants of all kinds, to popular comment and criticism, have undoubtedly contributed to produce this result.

So far, then, as *mere position* is concerned, it does not appear that the Teacher of the present day has any advantage over his predecessors of the olden time; on the contrary, he suffers by comparison, in this respect. He does not stand on the high vantage-ground of real or supposed superior knowledge and skill, without any one to question his authority or interfere with his modes of teaching and governing. Boards of Trustees and School Committees on the one side, point out the path in which he is to walk, the books he is to use, and even the mode in which he is to use them; while, on the other hand, an unofficial, but by no means unimportant and very numerous board of fathers, mothers, uncles, aunts, grandmothers and cousins, claim for themselves authority to form and express opinions upon his qualifications and conduct; and even the pupils themselves, in the precocious development of the rights of young citizens, pronounce confident opinions on the importance of different branches of study, the best and most interesting modes of pursuing them, the advantages of this or that mode of discipline, &c.; which opinions are

listened to by their elders, with, to say the least, all the deference to which they are entitled.

What is the teacher to do in this state of things? How is he to regain his ancient position; or is he to try to regain it? To a certain degree, and so far as depends upon himself, it seems a worthy end for his efforts; not indeed to endeavor to gain any influence or respect based upon nothing but his office and growing out of the ignorance of those who show it. Office and its insignia, in this our day and country, fail to command much honor, unless backed by real and substantial claims to it. But to command that kind of respect that is yielded to every good workman; to be allowed to know best in matters pertaining to his own daily occupation; to rule unquestioned in his own domains, should be the end and aim of every true teacher. This is not, however, to be attained by "*friends of education*" talking about "*the dignity of the profession*," or by representing the teacher, in the most glowing terms, as "*the benefactor of his age and country*."

He must show himself a *workman*, worthy of the name; a *master* indeed, by skill and power, as well as by courtesy and usage. He must go into the business of teaching, not as a mere makeshift or temporary occupation, in the intervals of more congenial and profitable labor, or as a stepping-stone to something considered more honorable or more to his taste; but with the firm determination to remain in it, if he find himself so situated as to be happy and useful. He must, before he aspires to the title of a master, be willing to serve an apprenticeship, in order to the thorough understanding and mastering the tools of his

trade, viz., the elements of the different branches of learning that he is to impart, in a manner and to a degree very far superior to that of the community in which he lives; in like manner as the heads of other trades and professions claim peculiar skill in their own vocations. He will also prefer, if opportunity be allowed him, to commence his labors under the direction of some person of experience, that his first efforts may not be likely to be thrown away; and will aspire to more difficult and responsible positions only with increasing years and ability. By proceeding in this way, he will show that he duly honors his calling, and will not approach it carelessly or irreverently, as has too often been the case, and will be doing his part towards building up a corps of professional teachers, composed not merely of young men and adventurers, but containing those whose years, experience, learning, dignity and weight of character may adorn their occupation. When this state of things exists, a due measure of respect and consideration will be awarded Teachers, as such; till then, as a body, they will hardly deserve it.

A great and degrading evil, which has insinuated itself into the art of teaching to an alarming extent, is *quackery*. I know no better name by which to designate all attempts to turn the business into the channels of immediate popularity and profit, while the true and permanent interests of all parties are entirely sacrificed. Probably nothing has disgraced our profession more, or done so much to render the upright and dignified prosecution of it difficult and thankless. It is the offspring of ignorance, of dishonesty, or of both combined. How many have there

been, who, without the honesty or the courage to adhere to the old and true doctrine, that the roots of knowledge are bitter, and that the ascent of the hill of science is slow and toilsome, have professed to have discovered short cuts and royal roads to learning; to give the young a thorough knowledge of a long list of sciences, languages, accomplishments, &c., in a less time than would serve for mastering the elements of any one of them; who teach in twelve, twenty-four, or any set number of lessons; who have every thing reduced to a system so *philosophical*, (that's the word,) and easy of comprehension and application, that the dull are placed upon an equality with the brilliant, thus attempting practically to nullify the distinctions permitted by the Creator of mankind; who lead astray from patient and thorough study and mental discipline by the glare of a long array of nominal accomplishments; who profess to *finish* young gentlemen and ladies in a few quarters.

These are the *quacks* of education, as impudent, presumptuous and dishonest in their professions, as those who disgrace the healing art, and whose pretensions, like those of the latter, would excite only our laughter, did we not feel that they are trifling with and wasting man's most valuable possessions. Away with such folly! Let no man profess to teach without imposing toil on the learner; let no one represent knowledge as, in general, easy of acquisition, or fascinating upon a first acquaintance. If any one does, set him down as an impostor, or one who from the narrowness of his own ignorance, has no adequate idea of knowledge.

The teacher who has the character of his profession

and the interest of his pupils at heart, will never attempt to deceive in this way. He will not undertake to do teaching, like so much mechanical job-work, in any definite time, and warranting success in all cases. He will recognize the limitations and varieties established by the Creator, in the minds of his pupils, as an essential condition in the performance of his work. He will insist on the presence of a fair degree of intellectual power as an essential prerequisite to learning any thing. He will not pretend to transfer knowledge from his own mind to his pupils', as water is poured from one vessel to another; but only to develop what he finds, according to its capabilities for improvement. He will promise no sudden or rapid progress. He will not represent the acquisition of knowledge as, in general, easy, or to be talked, or played into the young mind; but to be successfully made only by earnest, patient and long-continued efforts. Above all, he will not try to make his pupils and their friends proud of nominally pursuing a multitude of superficial accomplishments; but will try to make them feel the infinity of knowledge and the very limited nature of their own possible attainments.

By such a course, may some reverence for knowledge and its imparters be rekindled in the minds of the learners of the present day. Let all true teachers see to it, that pretence, imposture, and appeals to vulgar vanity and ostentation, are utterly and forever banished from our schools.

The question next arises, How is the Teacher's position affected by the progress of society, in the arts, in knowledge, morals, wealth, and all those things in which the present century claims to have

made some advances beyond the last, or all preceding ones?

We certainly have better school-houses, so far as comeliness and comfort are concerned. Whether, throughout the length and breadth of this country, they have improved in proportion to the wealth of the towns, and the increasing elegance and comfort of other public buildings, I am not prepared to say. When we consider the sparseness of the early settlers, the general rudeness of their architecture and domestic furniture, and their scanty pecuniary means, the simplicity of the old village and district school-houses ought not to surprise us. If they were not of Grecian elegance, neither were the houses of the people; if they were cold and unpleasant in winter, so were the churches; if the seats and desks were uncomfortable, so were the high-backed chairs of our grandmothers; but each served a good purpose in their day and generation. If the churches were deficient in paint, they made up for it in piety; if they were cold, so were not the feelings of their occupants; if the houses were rough and the furniture uncomfortable, they sent forth bold and noble men, and healthy and beautiful women. So the school-houses, with benches hard enough to satisfy a Spartan, served to develop a race of men and women who were found equal to the duties which they were called on to perform; the best criterion of a good education. That the present generation have not universally replaced these ancient structures by something corresponding to its increased wealth and comfort, is certainly not to its credit; and where it has done it, it can claim no precedence in educational zeal over its predecessors. Consider-

ing all things, it cannot probably be said with truth, that schools are better accommodated than formerly, in proportion to the general spread of elegance, comfort and luxury.

That the schools are well accommodated, however, in many places, and are likely to be, in due time, in all, is not to be disputed; and in some instances, the purse-strings having been once loosed, a perfect furor seems to have prevailed in regard to the expensive elegance of school buildings and furniture. So far as this indicates a liberal interest in education, it is commendable, and the teacher has a right to all the comfort and advantage he can derive from it; but he should not give any countenance to the idea that there is any necessary or important connection between rosewood and mahogany, paint and gilding, and education; or that the degree of mental development is in proportion to the size of the building in which the process is carried on. A lurking feeling of this sort may be sometimes detected in the speeches of committee men and civic functionaries, at school dedications and other high festivals. Instruction may, to a certain degree, be aided by fixtures, apparatus, and other outward appliances; but they will not supply the place of brains and application on the part of the pupil, or of knowledge or tact in the instructor. It is against our best interests to seem to admit that machinery can take the place of the vital principle, which must exist, to cause any true growth and development. The rude New England school-house has sheltered beneath its humble roof the youthful essays of many a distinguished man; while all that wealth can command in the way of libraries, private

tutors and other educational luxuries, have failed to accomplish anything notable, when talent and the impulses of poverty or ambition have not lent their aid.

A great feature of the present age, is the prodigious power and activity of the press. This is an influence felt in every sphere of society and affecting every interest. Instruction which is grounded upon books, of course comes in for its share of this influence. In the great book-interest of the day, the school-book interest occupies a considerable space, and this space is daily increasing. Every month, if not every week or day, the prolific press presents us with a new Reader, Spelling-Book, Grammar, Geography, Dictionary, Arithmetic, Algebra, Geometry, &c., not to mention works, as the phrase goes, "adapted to schools," on every conceivable subject. Almost every one of these is, in the language of the Reviewers and other friends of education, infinitely superior to any of its predecessors on the same subject, and destined entirely to revolutionize the art of teaching its particular branch. Judging from the pretensions of these books, the teacher's labor ought by this time to be reduced to next to nothing; his skill may be pretty much dispensed with, and the pupil may drink in knowledge with about the same facility as he breathes the vital air, or eats agreeable food. Extravagant expectations are thus raised as to what ought to be effected in schools, and disappointment at what is and can be effected is the result. Let us look for a few moments seriously at what has been or can be effected by the enormous increase of school-books.

In the first place it may be said, that, from the



facilities for printing, &c., books are very cheap, and within the reach of the poorest; on the other hand, it may be replied, that they are equally miserable in their mechanical composition, so that there is no chance of the poor boy's being able to transfer his books to his younger brothers or sisters, or to use them himself through a series of years, if they should by any good luck happen to remain in use. Formerly, one copy of that most thumbed and abused of books, the Latin Grammar, might be safely calculated upon to last a student through school and college, and to lay up for an occasional reference or look, as an agreeable memento of his school-boy days; now he must be a more careful scholar than usual, who can pass through his school-boy life with a single copy. The question of expense may, therefore, be dropped, as no argument can fairly be raised from it in favor of the new order of things.

When we come to consider the books themselves, on their independent merits, it would be unjust and ungenerous to deny to some of them the merit of a more correct method, a clearer arrangement and better selection and illustration. One little book I may particularize, without offence, as having come nearer to making a *revolution* in teaching its particular branch, than any other,—the First Lessons of the immortal Colburn, one of the greatest helps teachers ever received in laying the foundations of any science. Then, too, it is a long step from an old Ainsworth's or Entick's School Dictionary, to a Leverett's, Andrews's, or Pickering's Lexicon, or from Scott's Lessons to Pierpont's First Class Book.

But though many of the modern school-books may

be improvements on the old ones, the making of them has certainly been overdone. Every teacher and friend of education seems to regard it as his "manifest destiny," to make a school-book; and though I may be writing my own future condemnation, I do not hesitate to avow the opinion, that the interests both of teachers and scholars would be promoted, if not more than one-tenth of the new school-books published within the last half century had ever seen the light. In what may be called the regular standard studies of the young, pursued in all schools and forming the basis of a respectable education, the change of books, without a decided improvement, is a great inconvenience, not to say evil. The teacher who has been obliged to use many different manuals, cannot have that familiarity with the language of any one of them, that is so desirable amid his manifold occupations; the pupil who enters a new school, does not find himself at home, and cannot conveniently be classed, where all the books are different. I appeal to you, my Fellow Teachers, (leaving all book-interests out of the question,) if it would not be a decided advantage to settle down on some one Grammar, Geography, Arithmetic, Reader, &c., as good enough, at least, if not the best, and keep them in use throughout the length and breadth of the land for the next quarter of a century at least? And this might easily be brought about, if every teacher and other, when the fit is on to make a school-book, should conscientiously ask himself, not whether he can put money in his pocket by so doing, but whether he can really add any thing to the existing stock of knowledge upon

the subject. Suppose, as far as our influence extends, we try this principle of action.

But in addition to the solid, heavy-armed masses of regular school-books, flying, light-armed troops of semi-scholastic character, are trying to fall into line and draw the pay of regulars. The ease of making a book in these days, leads the proficient in numberless sciences and branches of knowledge, to get up works, "*especially adapted to schools*," as the phrase goes, and then comes the struggle to get them into schools. Authors, publishers, agents, &c., beset persons in authority, committee men, and teachers, using every conceivable, not to say honorable mode of accomplishing their end; and often the poor teacher finds himself and school saddled with the weight of a new so-called study, when their backs were nearly broken before. Now, though all knowledge is good and useful, it does not follow that it can all be acquired at school. The school term is limited; the hours of the day are limited; the capacities and endurance of the human mind are limited; and the attempt to do too much, ends in doing nothing well. A Spanish proverb says, "You cannot carry more than two water-melons under one arm;" but the planners of school courses of study, and those who think themselves competent to regulate such matters, act upon a very different principle. If they have any favorite pursuit, or have been suddenly impressed with the advantages of any particular branch of knowledge, nothing will satisfy them but its immediate introduction into every school in the land, and the most astonishing results are promised in the improved characters and habits of the next generation.

It is rather ungracious for teachers to close their school doors against any kind of knowledge, even if they have the power; and so the point is often carried. And what is the result? How many persons even in this community can read, write, speak and spell their mother tongue with even tolerable accuracy? How many can write a good hand? How much real development of mental power is there, as the result of the school course? If satisfactory answers cannot be returned to these questions, it is time to pause in the attempt to add study after study to the old list. A very clear line may be drawn as to what are appropriate school studies, and what are not. I include among the former only those in which patient and thorough drilling and repetition of principles and processes are necessary to produce any result. There is little or no chance that this will be done any where but at school; the young cannot do it for themselves, and want of knowledge, time or patience will prevent their parents from doing it for them. With what are sometimes sneeringly called the *common branches*, and with the elements of the *classical languages*, the best, and almost the only chance of successful indoctrination is by the laborious and perhaps disagreeable processes of school instruction. But when these have had their perfect work; when there is a reasonable knowledge of words and their meanings, and sufficient development to understand a description or process of reasoning, what is to hinder a young person from taking in just as much of the results of others' knowledge and researches in the sciences of Anatomy, Physiology, Botany, Philosophy, Agriculture, History, &c., as he has time and

opportunity for? No human teacher, with the charge of a school, and who of course is expected to teach the common branches, can pretend to do any thing more in regard to such subjects as these, than to follow some manual, *prepared expressly for the use of schools and academies*; and while there is any room for his efforts in really teaching things that can be taught, and not merely committed to memory, he is more profitably employed in thoroughly accomplishing the former work. Here is his peculiar vocation and usefulness as a teacher, and to this, in the main, he should be permitted to confine himself.

But it is not of school-books alone that the Press is prolific; it teems, among its other productions, with works for children; works expressly prepared, simplified and written down to their supposed intellectual level. At first sight this may seem a help to the teacher of the present day; but some consideration may lead to a doubt as to whether it really is so; whether, on the contrary, it has not quite an opposite tendency. The instructor can do little beyond the merest elements, without a certain substratum of mind in his pupil to operate upon—a reasonable stock of ideas to appeal to, in illustrating various subjects; and the knowledge of a vocabulary sufficient to express his own ideas, or to receive understandingly those of others. Do ninety-nine one hundredths of our children's books aid in bringing the mind into a proper state to be instructed to advantage; and if they do not do this, are they not positive hindrances, by their distracting influence? School cannot well stand entirely alone; it must be taken for granted, that the young know something, and have some ideas beyond

those derived from their school-books alone; but the teacher who proceeds upon these grounds, will often find himself trying to build on an unreal foundation. To write books always *down* to the child's mind, is to prevent that mind from duly advancing and elevating itself. Those who rear horses, I have been told, require the colt to take his hay from an elevated rack, to give him a high crest and lofty carriage of the head. Should not the child's mind be treated in an analogous manner? Should it not reach upward betimes, to ideas and language not strictly childish, if it is to attain any robust or manly stature? To the great majority of youth of both sexes, at the present day, any thing that deserves the name of literature, either of a historical or imaginative character, is terra incognita; when they think themselves beyond the child's book, which was at least moral and harmless, they occupy their leisure time with the cheap and wretched fictions, tales, magazines, &c., which the present state of the art of printing has placed within every one's reach. Unnatural, and often licentious in story, vulgar and incorrect in style, execrable in printing, they injure the morals, corrupt the taste, and ruin the eyesight of their readers. These books, and a portion of the daily press, are so careless and incorrect in regard to grammar and style, are so filled with barbarisms, vulgarisms, and cant and slang expressions, that school-boys often introduce them into their compositions, &c., supposing that they have culled some choice flower of the language. All this renders the teacher's work more difficult, and makes him sometimes disposed to look upon the multiplication of books as a great hindrance in his path, unless

some discriminating mind and discreet hand, *at home*, directs the choice and ministers the supply of literary food of the right sort.

I have briefly alluded to the influence of some of the mechanical and outward agencies of the day upon the art of Teaching. The question next arises, What has been done for it by the intellectual and moral philosophies now in vogue, and the theories of teaching and discipline growing out of them? How has the progress of knowledge affected it?

The field of Natural Science has been wonderfully enlarged, and diligently and successfully cultivated within the last half, or even quarter of a century. The wonderful phenomena of nature, that were not revealed to the greatest minds of former times, are now laid open to every person that can read. A vast storehouse of facts is thus provided, with which, on proper occasions, to interest the young mind in the wonderful works of creation. This is alike open to the teacher, the parent, the preacher, the lecturer;—all are at liberty to come, take, and use the materials there provided, in whatever way they may think best. But to think that school-instruction is essentially altered or facilitated by this great expansion of knowledge, is a mistake. The great and novel facts of science, do not usually come down to the proper wants and processes of the school-room. The discoveries of a Herschel or a Laplace, do not diminish the necessity of a knowledge of the Multiplication-table, or Long Division, or facilitate the young in comprehending their mysteries. The teacher is, and will be obliged to drill, explain and reëxplain the elements of knowledge, however high and wide the flight of the math-

ematician and philosopher. If he does not do so, but aims only to communicate important facts and truths by the transferring process, or pouring knowledge from books into young minds, he at first astonishes, and then bewilders; in fact does any thing but teach, and is false to the true interests of science as well as education. Teachers have here a stand to make. The usefulness of schools, and the proper business of the schoolmaster, ought not to be sacrificed to a blind demand from without, for what are vulgarly denominated the *higher branches*. It is these that prevent thorough teaching of the elements, by occupying the teacher's time, and producing a restless, dissatisfied state of mind among the younger scholars and those parents who think that there is some especial dignity and mystery appertaining to the so-called *higher branches*. Our own dignity is diminished rather than enhanced, by being made mere *media* between a scientific text-book, carefully *prepared for the use of schools*, perhaps with questions and answers, and learners, who blindly and empirically receive just so much as is set down in the book, and assimilate it to their own minds by memory only, and probably not by that for any long time. This sort of teaching any one can do that can read, and the more a man does of it, the more of a machine he becomes. Our true dignity, so far as we derive any from our work, arises from putting some of our own mind into it; in so expanding, explaining and simplifying *principles*, not mere facts, that other, weaker minds may comprehend and become able to apply them. It is to be hoped that book-makers will at some time learn that the teacher is not a mere mouth-piece for what is



set down in their compilations, and that something may be safely left to his discretion.

The literary department of teaching is not the only field where new and often erroneous views have been obtruded, and influenced, in a greater or less degree, the teacher's position. Delusion is a mild term to apply to some, who have broached new and strange doctrines in regard to the young mind, its powers, principles of action, and the proper mode of influencing and controlling it. If we are to believe some, we are to regard the child as a pure emanation of Deity, the embodiment of all that is good and holy, fit rather to be bowed down to, and admired, than taught or controlled. This is an extreme view, however, that has never had any very wide circulation, and is the less mischievous, as likely always to refute itself.

But the modern idea of discipline and control, as applied to the young, seems likely to do much mischief, before it has worked out its own refutation. I do not refer particularly or solely to the objections to the use of corporal punishment, about which there has been so much unfounded and illogical theorizing; but to the whole of what I do not know better how to describe than as the *sugar-plum system*, the leading idea of which is, that the child is not to be controlled, or if need be, compelled, to do right and attend to duty; but that the parent or teacher is to exhaust himself in "prophesying smooth things;" and if they fail, has no other resource, but must witness the descent of the youthful feet in the ways of sin and error; and that it is not right for one human being to compel another to act in any way that argument or persuasion does not induce him to do; and

this, without regard to the respective ages and natural positions and rights of the parties. Few persons, probably, put it to themselves in this, or any precise form; but they practise upon principles of which the above is no unfair or exaggerated representation. This is frequently brought to our notice in the cases of children, who, often at an early age, have gained the mastery over their parents; who come to school, or not, pursue this or that branch of study or not, leave school or remain, go to college or into trade, in accordance rather with their own inclination or whim, than the wishes and plans of their parents. The parent acts upon the principle that the child is to be reasoned with upon all occasions, and the result is, though perhaps this is not always acknowledged in a direct form, that when not convinced, or willing to allow himself to be, he has his own way. The mature reason thus yields to the immature, and the parent deprives himself of the greatest parental privilege and duty, that of guiding and controlling the feeble creature committed to his charge. Here is no true homage to the office of reason. In the first place, the stronger is often made to yield to the weaker; in the second, the weaker is not true to itself, but is acted upon by every breath of desire, inclination, or animal propensity. How seldom can the full-grown man say with truth, that he habitually yields himself entirely to the promptings of his rational principle! How unreasonable, then, to expect it of the child!

That teachers should perceive the folly of such views, is natural; they view children comparatively and with unbiassed eyes; the partiality and blindness of the parent are not their feelings. Where

they have not been so far led away, by the desire of present popularity, as to fall in readily with the prejudices of those about them, they have tried to exert a wholesome influence on this subject, and temporizing parents often confess their obligations to them for doing what they cannot accomplish themselves, viz., making their children walk in the path of duty. But these ideas of discipline have prevailed sufficiently in the community, to exert a mischievous influence upon our schools, to render the lot of the faithful teacher who is uninfluenced by them, much harder and more thankless; and to destroy the usefulness of him who succumbs to them. Hence has arisen the much-vexed question of punishments as a means of compelling the wayward and idle to duty; and especially of *corporal punishment*, the exact difference between which and any other disagreeable infliction upon the young, it is difficult to perceive. What volumes of words have been written and spoken to bring punishment into disrepute, ascribing feelings to those who inflict and those who suffer it, which never existed but in the imaginations of these denouncers, and the fallacy of which might be shown by the fair and cool recollection of their own school-boy days. The teacher has thus been made a mark to be shot at by many, who, without an adequate knowledge of his situation when placed in charge of a school, of the discipline absolutely necessary to be maintained to keep a school in existence, of the natures and propensities of children, or, in fact, of any thing else to qualify them for the task, have undertaken to enlighten the world on the subject of education.

Time would fail, were I to undertake to touch even upon all the circumstances that affect the teacher of the present day. The important questions remain, —What may we fairly and conscientiously undertake to do; and what may the public justly require at our hands as the result of our labors? A fair and full understanding on these points is of great importance to both parties, as, without it, disappointment and want of harmony are likely to arise.

The Teacher, on his side, must take care not to excite too high hopes and expectations of what he can do. His power is limited; very limited. Give him an intellect of the first order, physical powers and endurance to support it, the eyes of an Argus and the hands of a Briareus, his power is still limited, and he will learn to look for but a moderate average of results from his labors in a school. Young and ardent men, embracing this business, are usually very sanguine as to what they can accomplish. The feeling is a good one, and, when tempered by experience, makes the successful teacher. He sees much done, or, at least, hears much said for the cause of education; he feels, perhaps, that his pupils enjoy many advantages which he did not possess. Perhaps he is a believer in the unlimited efficacy of some particular theory or system of teaching, or of some series of books which he has found efficacious in his own case, or in that of some special pupil, and he enters upon his work with the expectation of bringing all his school up to his standard. His imagination, too, has been fired with the exaggerated statements and high-wrought language of enthusiastic lecturers and editors, as to what every district and other school ought

to be; and the possibility of rearing plentiful crops of Washingtons, and Franklins, and Bowditches, if he only proceed aright. But, so far as these extravagant expectations go, he is doomed to disappointment. He finds that God's Providence sends us remarkable intellects from time to time, to carry out his views for the progress of the race; and that these owe very little to the school-master for their extraordinary powers; while all the development possible in this world, will carry the great mass of pupils to but a very moderate average of intellectual advancement. He finds, too, that the best constructed and most ingeniously simplified systems of teaching particular branches, will but very partially *work*; and that the application of them, in full accordance with the views and directions of their inventors, would take all his time for the instruction of that particular department of knowledge. He finds, also, that but a moderate approximation can be made, even under the most favorable circumstances, to the perfect classification of schools, as it is necessary to receive pupils at all stages of advancement and from every variety of previous instruction; while often classifying is but choosing the least of the inconveniences that present themselves; that classes must go on irrespective of individuals, who, from various causes, such as inability, negligence, sickness or irregular attendance, are often "dragging the lengthened chain" of ignorance, the farther the class advances; that sometimes, instead of the coöperation of parents and friends, who are at least equally interested with himself in the matter, he finds a readiness to excuse a child from necessary labor, to allow any trifle to interfere with lessons and

attendance, and sometimes, apparently, to make common cause with him to defeat the teacher's efforts.

All these obstacles, and many more, will present themselves to the teacher, as his experience increases, and will tend to moderate his enthusiasm as to what he can effect in the literary department of his school.

He will also probably find, by experience, that his moral instruction is of necessity confined to occasional hints, growing out of particular occurrences and to the general influence of his discipline; that, as it is only one of many influences acting upon the imperfect character of childhood, no certain result can be looked for from it, without the coöperation of domestic and other influences over which he has no control; and that there exists a certain conventional and traditional morality of the school-room, which to a certain degree supersedes the purer requisitions of Christian morality, and forms an atmosphere of public opinion and a standard of character, almost impossible to dissipate or subvert, unless principles of a higher nature have been early and deeply laid.

Such being the results, as I believe, of experience in a real school, a very different thing, be it remembered, from a merely possible or imaginary school, we have the proper data on which to ground an answer to the question just now propounded, as to what the teacher can do in regard to any school or scholars that he may be about to take charge of. Feeling that his power is essentially limited, he will represent it to be so. He will promise no specific results or set amount of progress in a definite time and under all circumstances; but will only, like the scientific physician, undertake to help nature by all the appliances

that his skill and experience suggest. He will put his pupils in the way of working to some effect, by showing them how to work, not by undertaking to do their work for them. He will agree to furnish *instruction*, not *comprehension*, for his scholars, and will not, therefore, warrant his work like a mechanical job, where, the strength and nature of the material being known, skilful workmanship is sure to produce a perfect result. He will not pretend that any thing that he can do, can overthrow the immutable appointments of the Creator, and place the dull and the weak intellect upon a level with the gifted and the strong. He will have the boldness to state, even to fond parents, that some minds are capable of but very moderate scholastic attainments, and had better be confined to the elements of knowledge. Above all, he will profess no power of transferring his own knowledge to others, whatever their powers, without effort on their part, recognizing no other principle of improvement than *work, work, work*, duly enlightened and regulated by his own superior intellect. With due exertion on the pupil's part, he will promise some improvement, though it may not go to the length of thoroughness or great proficiency in any particular branch of study, but will exhibit itself in an increase of mental ability and power to work with effect.

More than this the experienced and conscientious teacher cannot expect, and therefore will not profess that he can accomplish.

By uniting in moderate and reasonable professions and not carping too much at each other's work, teachers may do something to bring the public to a more

fair and reasonable standard of expectation, than at present exists. Could this be done, it would not expect a single teacher to take a large school of all ages and degrees of acquisition, and teach a great variety of branches, or even a few, with much thoroughness or effect. It will become aware that the school-time being limited, but a certain amount of instruction can be given; and that the greater the subdivision of time and teaching, the less the result. It will realize, perhaps, that it is much easier for committees to vote to introduce a new study, or to make important changes in a school, than for a teacher to do it. It will not content itself with providing fine school-houses, &c., in its corporate capacity; but each individual in his private relations will feel that he can give the most effectual aid to his child's education. It may fairly claim or expect of the teacher only what he professes himself able to do, viz., to devote his time and energies to his school, according to the best of his judgment and ability, and, if he has a reasonable time to make the trial, to bring about results more or less perfect, or rather imperfect, according to the minds that he has to operate on. It will look upon teachers as men and women with the usual infirmities of the race, and not be surprised that they, like others, sometimes commit an error of judgment or yield to an infirmity of temper. When it fully understands their position, obstacles, trials, &c., it will be thankful that there are those having courage and perseverance enough to undertake and continue the work of educating the young in large numbers together.

It may be thought, that I have drawn a discouraging picture of our profession at the present day;



that my representations differ widely from much that has been said and written upon the subject; that I am cold, and void of all enthusiasm in regard to my work; that I present but a gloomy prospect to those just commencing their career. It may be so; perhaps I have an inconvenient habit of seeing things as they are and not as they might or should be. The possibilities of teaching I do not undertake to describe. I give only the convictions of twenty years experience, spent, I had supposed, under very favorable circumstances.

That accurate observer of human nature, Sir Walter Scott, uses the following language in regard to the feelings of one of his characters at the close of his day's work in school:

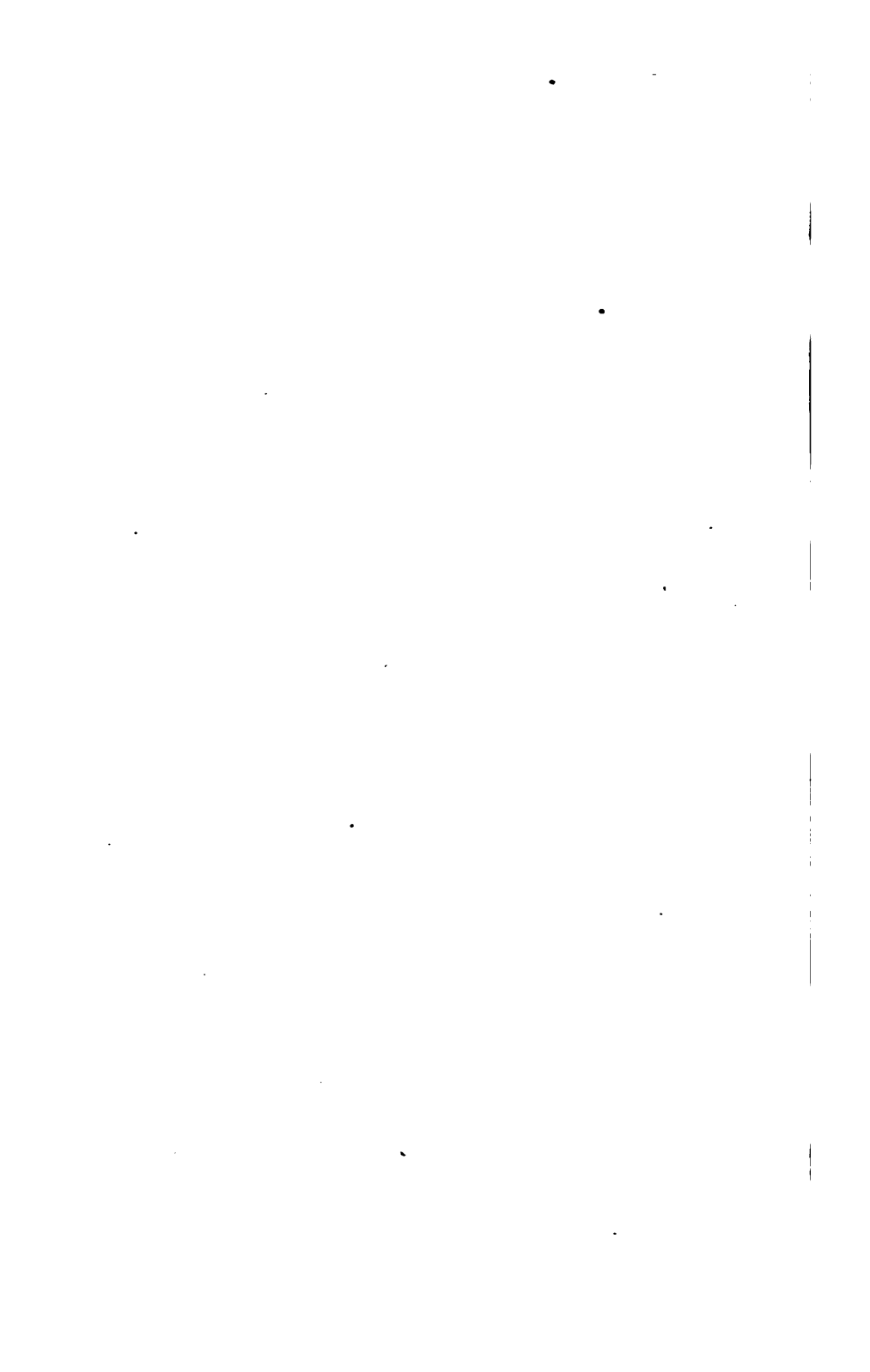
"I mean, the teacher himself, who stunned with the hum and suffocated with the closeness of his school-room, has spent the whole day (himself against a host,) in controlling petulance, exciting indifference to action, striving to enlighten stupidity and laboring to soften obstinacy; and whose very powers of intellect have been confounded by hearing the same lesson repeated a hundred times and only varied by the various blunders of the reciters."

This is rather strong language, to be sure, and gives only one side of the picture; but is there a teacher present who has not, on some occasion, closed his school door at night, with feelings somewhat akin to those described above, when matters, perhaps, have gone less smoothly than usual, and he is, for the time at least, rather dissatisfied with his lot? It is an unusual case, however, if some pleasant features cannot be brought to mind, which will soon turn

the current of his feelings when disposed to be desponding. There is always in a school enough of talent and goodness to make him feel that he is accomplishing something by his labors, though improvement is not very visible in the mass.

Can the teacher, then, be happy and useful in his profession, when the mist of youthful imagination has been dispelled and he comes to view it in its real and somewhat stern outlines? Undoubtedly, if he be a man of the right stamp, one who rejoices in work, as such, and can take satisfaction in moderate average results, independent of the pleasantness or the contrary of the particular steps that lead to them; if he can divest himself of the idea that teaching can be enjoyed like poetry, painting, or music; if he can continually repeat little things, and harp upon the same strings without weariness; if he can entirely dispense with reverie, and throw his whole soul into the business of the hour; if his health is good, his nerves blunt, and his endurance great;—with these qualifications, he may enjoy the school-room as he would any other hard-working position in life.

It is surely best to look our work fairly in the face, and then, if we feel able, manfully perform it, than, beguiled by imaginative representations, to be always seeking and expecting a state of things which cannot be found, where teaching shall be any thing else than a slow, laborious, and sometimes irksome employment; or where its satisfactions shall be other than a sense of duty performed, of labor done, in that great work, dignifying the humblest of the operatives employed in it, the Primary Education of the People.



## LECTURE IV.

---

### IMPORTANCE OF MORAL AND RELIGIOUS EDUCATION IN A REPUBLIC.

---

BY WILLIAM D. NORTHEED,  
OF SALEM, MASS.

---

It is our good fortune to live under a free and liberal form of government—one established by the people of the country, and one which recognizes in the people virtue and ability for self-government. We have lived under this government over one half a century. During that period, we have been engaged in two wars with foreign powers, which have been brought to a successful termination. We have met with and suppressed civil dissensions in different forms. Various vexed controversies respecting boundaries and infringed rights have been settled. The ordinary difficulties which perplex and test the efficiency of human governments have been coped with; and in all, and through all, our government has not only been preserved unchanged, but, with every year of its continuance, has given additional evidence of its adaptation for the wants of the people.

When we take into consideration the absolute dependence of the government upon the will of the people, this result seems truly wonderful. Despotic governments, fortified against the impulses of the masses of the people,—confederacies and leagues, protected by the large powers delegated to the government, have existed for a longer period of time. But in no other instance, in ancient or in modern times, has the world beheld the sublime spectacle of a government, representing faithfully the will, and influenced by the impulses of the people, recognizing their unqualified right to alter laws, and even to modify and entirely change the very principles upon which it is based, which has continued with such success, and has produced such beneficial effects upon the people of the country. There has never existed a confederacy, with no stronger governmental obligations than those which unite the different States of this Republic under the General Government, which has continued, or could, under any but the most extraordinary circumstances, have maintained itself, for the period which has elapsed since the formation of this Union.

The success of our government has not only been unprecedented in the history of nations, but it has excited the wonder and admiration of the whole civilized world. In 1787, the thirteen original States on this continent, impoverished, weak, prostrated by the eight years struggle just then terminated, with no bond of union but that of mutual interest, with no efficient general government, with no commerce and no manufactures, met together by their delegates, for the purpose of establishing a permanent Union of the States, with a popular government for their protec-

tion. And when, after a continued session of more than four months, they promulgated to the world the Constitution of the United States of America, as an instrument that was to effect this great result, the act was looked upon as idle and visionary, and the constitution regarded as an experiment which would not and could not stand the test of experience. But upon the ashes of the old confederacy, under the guidance of the master spirits of the time, this new system was commenced. The wheels of government were set in motion, and the experiment was at once successful! We were immediately recognized as one of the nations of the globe; treaties with foreign powers were made; commerce filled our ports with its flowing sails; manufactures sprung up; the arts flourished; the credit of the nation was established; and, by the close of Washington's administration, the States were on the high road to prosperity and power. This success was regarded with amazement and admiration, and the operations of our government have, since that time, been anxiously watched, and the continued tokens of its prosperity hailed with delight by the friends of freedom throughout the world.

Such is the government under which we live, and such is the success which has attended its existence thus far; and it becomes us all, as citizens, as individuals having each a responsibility in perpetuating the blessings which have been entailed upon us, to inquire what have been the sources of this prosperity and what must be done to ensure its continuance.

In order to answer these questions correctly, it is necessary to look at the causes which impart strength and prosperity to a government. A government cannot

stand of itself. You may frame a *perfect form* of government for a people, but, with nothing more, it will remain a dead letter. It must go into operation, and be sustained, if at all, by force of absolute power either originally delegated to it by the people, or usurped by the rulers, or it must exist by the free consent of the governed. All governments are said to exist only by the consent of the people. This may be *theoretically true*; but, practically, all despotic governments exist in defiance of the free will of the governed, unless by consent is intended a tacit acquiescence when opposition would be fruitless, or a forced obedience to what the people are too debased and ignorant to resist. Practically, in all despotic governments, the power of making the laws is vested in the reigning sovereign, and these laws he is to enforce, if necessary, by military power. The military is the right arm of such a government; and the government is strong or weak, according to the extent of the force it can employ. And, under such a system, the more ignorant and degraded the subjects, the more readily can they be awed and controlled by physical force.

On the other hand, in governments which are continued by the consent of the governed, and under which the people reserve to themselves, by a written constitution like the one under which we live, the law-making power, success depends upon very different conditions. Under such a government, there is no necessity for a military force to carry the laws into effect. If the constitutional rights of the citizen be infringed upon, there is a power in the judiciary to give him redress. If laws are enacted by the legis-

lature which are unacceptable to the people, they have the power to change them by the election of new legislators. Of course, such a government will be good or bad, according to the character of the people it is to control.

Apply these principles to the state of affairs in this country. Our government depends upon the will of the people. It will, then, of course represent the opinions of the people. If they are debased and ignorant, if they have not intelligence or virtue sufficient to enable them to appreciate the blessings of a correct and wholesome government, disorder and confusion must inevitably ensue—no laws can be permanent—the salutary influence of precedent will be swept away—and, sooner or later, the government will be resolved into an anarchy, which, in its turn, will be succeeded by a tyranny in its worst form; or, what is equally deplorable, the reins of government will be seized by some ambitious usurper, who will pervert its power to his own aggrandizement, and poison the fountains intended for the well-being and happiness of the people.

The history of our neighboring Republic of Mexico affords a striking example of the influence of a degraded population upon the operations of a Republican form of government. With a constitution copied from our own, changes in the government have been more constant than the seasons. A favorite with the army, by a *pronunciamento* from the military, which the people are too debased to resist, is elevated to the Presidential chair, and, after a brief reign, is deposed to make room for another, who has won from him the favor of this President-making body. As a con-



sequence, laws are not respected, the government becomes inefficient; and the people are ground down by a rapid succession of Republican tyrants.

On the other hand, in the same degree that the people, in whom is the law-making power, are intelligent and virtuous, will the government be correct and permanent. These facts point out the cause of our success as a nation. The first settlers of this country, of New England in particular, those who had a controlling influence over the destinies of the people, were men of good education and of strong moral and religious principles. The much-derided Puritans, with their austere manners, their perhaps too great bigotry, brought with them and inculcated principles which have been as the life-blood to the nation. They came here that they might have religious freedom, that they might educate their children far from the contagious vices and bitter persecutions of the old world, that they might instil into their minds those lofty sentiments of religion, morality and freedom, with which their own spirits were so deeply imbued.

Look at their progress. Upon an inhospitable shore, under the shadows of the mighty forests, where never before had civilized man trod, with none of the comforts and few of the necessities of life, they did not for a moment forget the great object of their labors. They raised their humble dwellings; and side by side, upon this barbarian shore, they erected their primitive church and school-house. Fit emblems of the two great conservative elements, which were destined to bless the nation they were founding! As early as 1647, they instituted, by statute, the great

system of Free Schools, which has characterized, and will, I trust, forever characterize the people of this nation. "It being," says that law, "one chief project of Satan to keep men from the knowledge of the Scriptures, by persuading from the use of tongues, to the end that learning may not be buried in the graves of our forefathers, in church and commonwealth, the Lord assisting our endeavors :

"It is therefore ordered by this Court," &c. Then follow provisions for the establishment of schools in every township, and of grammar schools, in which youth may be prepared for the University, in every town of over one hundred families.

This system, thus early adopted, was not without its effect upon the character of the American people, and was a powerful instrument in preparing the way for the adoption and success of our present form of government. But it must be acknowledged that there were other circumstances which conspired to promote the fortunes of the Republic. The people of the different States, though scattered, yet had counselled and acted together during the trying period of the Revolution. They were compelled, by the force of circumstances, to unite, and although the Continental Confederacy was temporary, and the enactments of the Congress under it were not binding upon the several States, yet the effect of all was to inculcate a deep-seated sentiment of unity of interest, long before we adopted the present Constitution. The historical recollections of the different States were the same, their citizens had fought upon the same battle-fields in a common cause. They had suffered together and triumphed together, and an irresistible cordiality

and nationality of feeling had been naturally excited. Besides this, the character and interests of the people were not dissimilar. It was not an agglomeration of distinct races. It was not a commingling of the conquerors and the conquered. There was no acknowledged or felt superiority of one class or section over another; and there existed no jealousies, except such as trivial conflicting interests must in a degree necessarily excite. These circumstances all undoubtedly conspired to favor the successful operation of the system; yet the intelligence and virtue of the people were the primary and principal causes. They constituted the great element of success in the inception of our government, as they have been the great bulwark of its safety and the guide to its prosperity to the present time.

Education of the people, then, has been the great cause of the success of our government thus far, and I venture little in predicting that it is popular education alone which can perpetuate that government to posterity. And, by education of the people, I mean the education of the masses of the people. The wealthy and favored, in other countries, have always had opportunities for education. Every age, and every civilized nation has had its men of learning and of science. But whilst we read with admiration the results of their intellectual labors, we are impressed with the great fact that the masses of the people about them had no opportunities for mental culture. They are the few bright stars, whose light only serves to make the surrounding darkness and gloom the more apparent. It is the plan for the *general* diffusion of knowledge—for the education of the

*people*—which has worked such wonderful effects in this country, and which, if properly continued and perfected, is destined to work still greater results in the future. The golden gates which enclose the vast granaries of learning, are here thrown wide open to the multitude. There are none so poor, none so humble, that they cannot participate in these privileges. There is no man who has been brought up under our institutions, however poor or unfortunately situated, who should not blush to acknowledge that he has never received the elements of a good education.

But whilst we acknowledge with admiration the great results which have been accomplished in this country by the system of popular education, it becomes extremely important that we should occasionally pause to study the history of the system, and ascertain whether its progress has been altogether healthy, and how far, if at all, it has been changed or perverted from its original design. It is important to go back to the primary source, and trace the system in its majestic progress through the lapse of years, and learn whether it has gathered up, in its course, any thing which will tend to destroy the original efficacy of its waters.

And upon such examination, I believe it will appear evident that some of the objects of education, which were deemed by the originators of the system as important and essential to its healthy progress, are overlooked and disregarded in the present operations of the system. By the term education, our fathers intended mental training and moral and religious culture. By education, as now understood, is intended,

almost exclusively, mental cultivation. Intellectual is, to a great extent, divorced from moral and religious training, in our present system of education. This result may be attributed to the increased jealousies of sectarianism, or to a prevalent opinion that moral and religious principles are to be taught only from the pulpit. But whatever are the causes of this separation, it requires no prophetic vision to foresee that the consequences of it, if it be persisted in, must eventually prevent the great and beneficent effects of the system. In the words of a close and philosophical observer, addressed to this Institution, several years since: "Instruction, intellectual instruction, is not of itself sufficient to assure the moral purity of society; and to compass this, we need to develop and follow out the principles of conjoined moral and intellectual education, descended to us from the Puritans." \*

In every statute enacted by our fathers for the support of common schools, religious and moral training were provided for equally with intellectual. It is strongly expressed in the Colonial statute of 1647, which I have before referred to. In the statute of 1671, it is enacted as follows: "Forasmuch as it greatly concerns the welfare of this country, that the youth thereof be educated not only in good literature but in sound doctrine:

"This Court doth therefore commend it to the serious consideration and special care of our overseers of the College, and the selectmen in the several towns, not to admit or suffer any such to be continued in the

\* From Address of Hon. C. Cushing, in 1836.

office or place of teaching, educating, or instructing youth or children, in the college or schools, that have manifested themselves unsound in the faith, or scandalous in their lives, and have not given satisfaction according to the rules of Christ."

By a statute of 1702, after reciting that the observance of the law in regard to public schools "is shamefully neglected by divers towns, and the penalty thereof not required, tending greatly to the nourishment of ignorance and irreligion, whereof grievous complaint is made," it is enacted, among other things, that "every grammar schoolmaster is to be approved by the minister of the town, and the ministers of the two next adjacent towns, or any two of them," instead of by the selectmen, as before provided. And in the same statute, to show the distinction that should be observed between the denominational religion of the pulpit, and those principles of religion that should be taught in the schools, it is *provided*, that no minister of any town shall be accepted to be the schoolmaster of such town.

The spirit of the Colonial statutes, in regard to population, is fully expressed in the first statute enacted by the State of Massachusetts, the home of the Pilgrims, in 1789, shortly after the adoption of its Constitution. The fourth section of that statute reads as follows:

"Be it further enacted, that it shall be, and it is hereby made the duty of the president, professors and tutors of the University at Cambridge, preceptors and teachers of academies, and all other instructors of youth, to take diligent care, and to exert their best endeavors to impress on the minds of children and

youth, committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, humanity and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society, and the basis upon which the republican constitution is structured. And it shall be the duty of such instructors to endeavor to lead those under their care, (as their ages and capacities will admit,) into a particular understanding of the tendency of the before-mentioned virtues to preserve and perfect a republican constitution, and to secure the blessings of liberty, as well as to promote their future happiness; and the tendency of the opposite vices to slavery and ruin."

Such was the importance which our fathers attached to the observance of the glorious principles of the Christian religion, and to the practice of a stern morality by the people of the country. President Washington, in his Farewell Message to the people of the Union, says, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity." . . . "And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar

structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

Our government is indebted to the moral and religious education of the people, as well as to their intellectual training, for the eminent success which has attended its progress. All history, as well as reason, demonstrates that mental culture alone is not sufficient to qualify a people for self-government. The history of the boasted republics of Greece and Rome—the freest nations of antiquity—afford unmistakable testimony to this great truth. At no time during the existence of the Grecian republics, was education at so high a state of perfection—at no time were the arts and sciences so much cultivated, as in the age preceding their decline. It was the age in which the greatest philosophers, historians, and poets of Greece flourished; the age of Plato, Socrates, Aristotle, Demosthenes, Æschines, Isocrates, Xenophon, and Herodotus. In no age were her intellectual resources so magnificent. It was emphatically the golden age of Grecian literature. Yet at that period the seeds of destruction were taking deep root in her midst. Luxury and effeminacy, profligacy and sensuality, enervated and demoralized her people, and in a few years effected the ruin of the republic. The age preceding the fall of Rome was the bright Augustan age—the age of Virgil, of Sallust, of Horace, of Livy, of Pliny, and of Cicero. But venality and corruption triumphed over the Roman people, and made them an easy prey to the barbarians of the North.

Mental culture, without moral and religious training, cannot sustain our institutions in their original



purity. And is not this great and most important truth overlooked in our system of education at the present day? In what schools are the great principles of morality and religion daily instilled into the minds of the youth? In what schools are they required to be taught? When do those, whose duty it is to examine the progress of pupils, examine them upon these great principles, without which mental culture is but as dross?

But it is objected, that it is not practicable to teach morals and religion in our schools; that it cannot be attempted without infringing upon the peculiar tenets in which some of the pupils are instructed at home. This objection is without force in its application to morals, as the code of morals is, substantially, the same among all denominations; and it is a fallacious opinion that religion, which has been well styled the perfection of moral science, cannot be taught without intruding upon the narrow enclosures of sect and schism. In the first place, the great principles of Christianity are acknowledged to be the law of the land. It is the religion of the whole people. All denominations draw from one great fountain. The bases of all are the same—the authority from which they all derive their vitality is the same; the important fundamental truths of all are identical. All believe in the existence and omnipotence of a Deity, in the immortality of the soul, in a future responsibility for our conduct—that crime is not punished by the society that detects it alone. All believe that certain things should be done because they are right, and certain other things be refrained from because they are wrong, regardless of immediate consequences. All

believe in the great truth, well expressed by Leibner in his "Manual of Political Ethics," that "God has given to man a far higher character, and the order of things in creation is founded upon a far different principle, than the gross one, that worldly misery follows upon wrong, and prosperity upon right, in each case." That "it would not be a moral world, if the consequence of theft were the withering of the arm that committed it—if the tongue that lies, were stricken with palsy." All believe in these great fundamental truths of religion and morality, and they are sufficient. They are all that are needed to be taught in our schools. They may be impressed upon the minds of youths by the example of the teacher—by many suggestions which may be given in connection with the ordinary studies and recitations—by explaining the nature and consequences of moral delinquencies, as instances occur among the pupils. They may be instilled in a thousand nameless ways by a teacher who is rightly disposed. For the proper discipline of the pupils, it is also necessary that a teacher should have a supervision of their conduct whilst out of the school-room, and take cognizance of any improprieties they may commit. A teacher should feel that to him is committed the solemn responsibility of moulding and preparing the mind and heart of the pupil, that he may become a useful and honored member of society. He should feel that upon him rests the responsibility not only of the intellectual, but of the moral character of the youth under his charge. And if a teacher feels this, opportunities will not be wanting to inculcate both. Daily and hourly, in connection with the mental discipline, moral and religious truths may be

impressed upon and brought home to the mind of the pupil, and this without the use of any particular text-books of morals or religion. How far these may be prepared and used, can be better determined by those who have had experience in educating youth. I propose to point out the defect, without directing the specific remedies. But, further than to impress these fundamental truths upon the minds of the pupils, it is not necessary or proper that a teacher should go. He transcends the sphere of his duties when he treads upon sectarian grounds—when he attempts to inculcate the peculiar forms or doctrines of denomination or sect. Religious freedom is one of the crowning glories of our political system. It is against the entire spirit of our free institutions, that any should be dictated to in their religious belief. Therefore it is, that the teacher should confine his instructions to those great primary truths, which all acknowledge and believe in.

If teachers will keep these great objects in view—if the public will require the teacher to watch over and develop the moral and religious character of the youth confided to his care and instruction, an influence for good will be exerted upon the rising generations, which will be almost incalculable in its results. In this way alone will the great and magnificent system instituted by our Puritan forefathers, accomplish the great object for which it was designed.

But I do not wish to be understood as undervaluing or depreciating intellectual education. I only contend that the mind and the heart should be cultivated simultaneously, that with the great power of the intellect should exist the graces and fragrance of

moral and religious principles. We all acknowledge the supremacy of the intellect—the greatly-increased strength which training imparts to it, and the wonderful developments which education unfolds. By mental training, the rights of the individual, his duties to society and to the State, become more apparent, and his ability to perform his various duties is increased. The mind becomes greater, stronger and more colossal by training. But the utility of strength and power depends upon the purposes for which, and the manner in which they are exerted. The great power imparted to the mind by education, if unguided or uncontrolled by moral and religious principle, may be instrumental for vice instead of virtue. If perverted, the educated mind is more potent for evil. An individual, instead of using his mental acquirements to benefit himself and his fellow men, may so employ them that he may the more successfully defraud his neighbor, and commit depredations upon society. From these facts have arisen grave discussions, among men of learning, whether intellectual training, unaccompanied by moral and religious instruction, is beneficial or injurious to society; and many imposing statistics have been arrayed to sustain the opinion, that such training tends to the increase of crime in the community, and to mutinies against the State.

Look in our own midst. Who are the leaders in all the disorganizing factions in this country? Who advise and assist in breaking down the laws and institutions of the Union? Who are the individuals now striving to shake the firm pillars of our Republican government? They are not men deficient in

ceeding generation more fully develop the true principles of life and action, hushing the evil propensities of man, and leading him gently by the hand into the paths of virtue and wisdom. Above all, in this free and Christian Republic, let the power and influence of intellect be ever guided by the conservative and invigorating principles of religion and morality.

## LECTURE V.

---

### THE MANIFESTATIONS OF EDUCATION IN DIFFERENT AGES.

---

BY SAMUEL W. BATES,  
OF BOSTON, MASS.

---

WE are assembled to-day to speak of Education. But what constitutes Education? What is the standard by which we are to judge? Whom are we to ask to tell us the essential properties of Education—essential alike in theory and practice? Is the Indian, who spends years in disciplining his body, giving strength to every muscle and power to every nerve, undergoing hunger, thirst, and labor, that he may be prepared in manhood to take his place nobly among the warriors of his tribe,—preparing himself, if such should be his lot, to march unshrinkingly to the burning stake which awaits the captive warrior, and who, with an inflexible stoicism which Zeno himself could not surpass, meets his fate,

“As one that had been studied in his death,  
To throw away the dearest thing he owed,  
As 't were a careless trifle”—

is he to be called uneducated? Is the poor, degraded, illiterate serf, who hardly knows that there is a land beyond the narrow precincts of his own journeyings, but who has trained himself to bear his hard lot without a murmur, so that when reviled he reviles not again, when beaten, keeps in the wrathful passions which almost burst with their fierce violence, until with Christian love he cries out through his tears and torments, "Father, forgive them!"—is he uneducated? Is the poor, sick cripple, patiently meeting the rude rebuffs of a heartless world, uneducated? Is that man, who, rising from the dregs of the people, unaided by books, unpatronized by wealth, with a steady energy and a fixed purpose, overcomes all obstacles and attains the highest rank in that which he has chosen for his calling—I care not whether it be profession or trade—is he uneducated? Is education to be obtained only from books? Says Alfieri, "Learned men are they, who have committed to memory other men's thoughts;" and no better definition can be given of a mere learned man. And though the terms "educated man" and "learned man" have in our age, among the civilized, become almost synonymous, yet a learned man is but one variety of the genus Educated man; and in some relations, most certainly the poorest variety. For in what respect is he more worthy than the above to be called an educated man, who, with undoubted knowledge of all languages and an intimate acquaintance with all the written wisdom of the past, is still ignorant of the actual world, ignorant of men, ignorant of any practical way to utilize his vast store of information? Whose notion of education shall we adopt? Shall

the Chinese, the Arabian, and the American, in the present condition of their social relations, adopt the same? Or, among civilized lands, will the same system which is the best for a nation like England, where the nobility and the people are almost distinct races, be equally suitable for a nation like America, where all are freeborn? Or, in any given land, shall they who intend to devote their lives, some to agriculture, some to mechanics, some to purely scientific investigations, be limited to the same elementary training? We might extend these questions in a variety of forms to an almost endless extent; but the final question is, Can any one give a definition of Education which will comprehend all times and all nations in their varied relations to each other and to the individual elements which constitute themselves, which will meet every case which may arise, and under which we may arrange all the varieties of forms in which Education has, in different ages, manifested itself?

Religion, which treats of man's condition in another world, and his relation to his God; Government, which treats of man's condition in this world and his relation to his fellow men; and Education, which treats of the methods by which individual man is developed, so as to take his proper position in regard both to Religion and Government, are the three engrossing topics of all times. In fact, all history is made up in recounting their condition or in tracing their progress. They have been presented to the public in a thousand forms, and by men whom the world has delighted to honor. The talent of ages has conspired to throw light upon them. Theoretical



and practical men have given us their views respecting them. Exploded opinions of enthusiastic philanthropists, have again and again been revived, and as often have perished. Experiments have been tried upon them all, and have failed, only to be retried by a succeeding generation. Yet so long as the constitution of the world remains as at present, so long as the same elements, which now rule, have power, none can settle the controverted points in religion, none can set the bounds to government, none can establish the principles and practice of a universal system of education. It is the wisdom of God that ordains it. It is necessary to furnish the food for man's powers. It is another proof that this world is only a probationary state, and not our final resting-place. It is in the necessary struggles arising from conflicting opinions in honest minds, that man's heart is to be tempered and his passions tried.

All systems of education agree in one particular; because that is the natural, constitutional basis, given to man by God as the germ, and unchangeably settled by him. That link of common connection is Discipline; and perhaps better than any thing else, we can call discipline, the essential property of education. At least, we may go so far as to say this: no man can be an educated man under any system, civilized or savage, without laborious personal discipline. Like every great subject, education naturally divides itself into two parts, the science and the art,—the settlement of principles in accordance with which all education must be conducted, and plans for carrying these principles into effective operation. The three natures of man, moral, physical, and intellectual—must be educated in

due proportion. What this due proportion is to each youth, must be determined by his station, character and prospects, the condition of his country and the characteristics of his age. Moral education without intellectual, makes man a bigoted fanatic, and it was this which tended strongly to produce the darkness of the Middle Ages, as we shall show more fully hereafter. Educating intellectually, and not morally, is giving swords to madmen; for knowledge is power to curse as well as to bless. Here was the great failure of antiquity, and to this, in a great degree, are we to attribute the downfall of its nations. Individually, too, he who to his greatness adds goodness, increases his power in a geometrical ratio, while he who disregards morality, may indeed be used for his talents, but will not be honored for himself. For, even in a world no nearer perfection than ours, character is beginning to be balanced against intellectual strength.

Mere physical education, only equalizes men with brutes. No physical education renders almost valueless both moral and intellectual. These are general principles, and are fully established. They are the fundamental truths in all systems of education, and men have only differed, as to which should have preponderance.

In regard to the second division, plans for carrying these principles into operation, nothing can be permanently settled; for plans must change with the change of the times. They will be modified according as moral, intellectual, or physical education predominates. The spirit of different ages, the different characters of governments, the peculiar force of differ-

ent notions and the difference of views between practical and theoretical men, always combine to prevent both permanency and universality in educational plans. Therefore, though the same general principles may be universally adopted, it is impossible to frame any educational plan, which will be equally fitted for all nations and all ages. The correctness of this remark will appear in a brief review of the history of Education. It is the design of the present lecture, in sustaining this statement, to show that education has, in all ages, been affected by the spirit of the times, and in each nation by the peculiar circumstances of that nation, and particularly to inquire what is the leading idea of the present age, and what are its effects upon education.

In our pride, we are apt to undervalue the knowledge of the ancients. We conceive of them as but one remove from barbarians, and this, too, with reference to many nations, in spite of the thousand historical evidences to the contrary. It is natural for proud man to consider every one wrong, who does not think as he does. With the same spirit, we are apt to suppose, because mind did not always manifest its powers in the same way that it does with us, or work those powers to produce the same results that it does now, that, therefore, there was no mind, or at least no results, intellectual, and worthy of our attention. Yet we owe much to the ancients. We are what we are, rather because we came *after* them, than because we are intrinsically wiser than they. Their existence and their workings were, in the course of events, necessary to the present condition of the world. Their investigations have been the basis of our discoveries.

Their history is our experience. Most of the theories in vogue now, have been tested by them; most of the experiments we are now trying, they have tried. A minute history would show, that though the ancients, destitute of the art of printing, were able to transmit to us but few of their discoveries in those branches of science, which they and we have pursued in common, yet, there remain surprising memorials of their wisdom—surprising from the fact that we, with all our wisdom, have not been able to fathom them. Rarely is it, that any discovery is made by the moderns, the germ of which was not known to the ancients—the great principle, of which the discovery is but a deduction. So true is it, “that there is *nothing* new under the sun!” The world contains but few original truths on any subject. Collect all the books of the world; cull out the ideas they contain; add the thoughts of all living,—then cast away the duplicates, and how comparatively small is the remainder. It would not require a large library to contain it. He who discovers to the world a great truth, is as immortal as the truth itself. Principles are few, and mostly obvious; they were chiefly found out in the early ages of the world. But it is their deductions, their modifications and their combinations in matter and mind, in regard to all the varied relations of life, which afford whatever there is of novelty in discovery and invention. These combinations are infinite. They are subject to the rules of arithmetical permutation. They are like the musical scale, which, with its few but infinitely varied notes, furnishes inexhaustible melody. Different ages, different nations, and, indeed, all conceivable human differences, com-

bine to increase the modifications of truth, moral, mental and physical. In their applications of some of these fundamental principles to the affairs of society, the ancients made many discoveries suitable only to their own mode of life, and many others adapted to all mankind, of which the moderns only know that they existed, and which have baffled all our attempts to repeat. To illustrate this, however, will be merely incidental in the following review. Our design is, to show that every age and every nation has its characteristics, that they have directed in the applications of all general truths, and that education has been and must be conducted in accordance with their developments, whatever may have been the causes of these developments.

This world is one vast school-house, and, to illustrate our views, we might select at random from any quarter. In patriarchal times, education was patriarchal. The old man, on an elevated seat, lectured to the children gathered around. It was a family circle, the instruction was in familiar advice and of a character appropriate to their pastoral life. Among the Israelites, the Scriptures was the text-book. Intellectual education was swallowed up in rigorous sectarianism. The youth was educated to be the Jew, in contradistinction from the Gentile. The whole tendency was to narrow the mind, to produce only the Pharisee, to make the Jew what he still is, a distinct race.

In Egypt, various circumstances impelled to education in the mechanical arts. The energy, perseverance and talent concentrated here, resulted in many important discoveries. For example, much Egyptian

linen was finer than can now be made; mouslin-de-laine was fashionable with Egyptian belles more than three thousand years ago; much of their workmanship in copper, glass and gold, remains unsurpassed. In chemistry, they made discoveries, of which the modern chemist is ignorant. In engineering and architecture, they performed much which the moderns have confessed themselves unable to accomplish. None in our day are able to discover the means by which the enormous imposts on the lintels of the temple of Karmil could have been raised to their places; their pyramids still remain among the seven wonders of the world.

Astrology, the mysteries of magic, and the search for the philosopher's stone, concentrated the talent of Arabia upon mathematics and chemistry. The invention of Algebra and the application of the digits to numbers in arithmetic, show the genius with which they pursued the first branch, and almost any Eastern story, which treats of the mysteries of magic, gives abundant evidence of the success with which they pursued the second. The common people of these two nations knew none of these things. They were destined to be passive subjects of an absolute despot, and accordingly were educated, as though they were not in the possession of intellect. The spirit of the age and the ideas of the government ranked them in the scale of being hardly higher than brutes, and they were trained as horses to their tasks, rather than as men to their duties.

Cyrus the Great inculcated the necessity of practising the *Virtues*, as they were called, but he based them rather on policy than on principle, and they

terminated in effeminacy. Besides, to make his country what he wished it, it was necessary that the Persian should be also the soldier. His system, after all, was chiefly physical, and the relaxation of stern military discipline which succeeded his death, took from the Persian the only power which their education gave. The best education for the common soldier is to learn implicit, passive, and even senseless obedience. Says Alexander Hamilton, "Soldiers can hardly be too stupid. Let officers be men of sense, and the nearer the soldiers approach to machines, the better."

In Sparta, the *State* was the governing idea, and education, with every thing else, was made directly subservient to its interests. The system of Lycurgus was designed, not to make the *man*, but the *citizen*. The individual was swallowed up in the community. War was the business of this community, and hence its education was mostly physical. The perfectness of Lycurgus's system, for the proposed purpose, was shown at the Pass of Thermopylæ. Leonidas was the personification of Spartan education.

The native character of Athens was always different from that of any other city of Greece. The sterility of its soil, the richness of its mines, and its commanding maritime position, combined to make it the commercial emporium of the Mediterranean, while the free intercourse of its citizens with strangers from all nations, rendered it the most polished of ancient cities. Athens, by its innate disposition, was inclined to intellectual pursuits, but the warlike spirit of the times prevented its free development. Intellectual and physical education were hence combined; and

the relation of the city to surrounding nations, or the characteristics of its governing men, decided which, at any given time, should have the predominance. Its citizens, in some branches of intellectual education, were our superiors; in many of the fine arts they remain models to the world. The perfectness of their language is a living proof of the purity of their taste, the discrimination of their judgment, and the acuteness of their understanding.

The glory of Rome, is emphatically its martial prowess; yet the elements of its greatness are to be found in the education of its citizens during the peaceful reign of Numa. The religious character of the Roman; the worship of God without idols, which Numa inculcated, had its effect for ages, and made Rome the most religious city of the ancients. The innate pride, energy and patriotism which produced the Horatii and the Gracchii, originating as an impulse from Romulus, was by Numa strengthened into a settled principle. Still another great secret of the Roman's success, was the comparatively high estimate of woman's character. Says De Tocqueville, "If I were asked to what the singular prosperity and growing strength of the American people ought mainly to be attributed, I should reply, to the superiority of their women." *Mutatis mutandis*—might not the same be said with reference to Roman superiority? We instinctly associate the Roman matron with our ideas of Roman grandeur. We cannot forget the Cornелиas, the Aurelias, and the Atias. It is a singular circumstance, that almost every change in form of government at Rome, was occasioned, either directly or indirectly, by woman.



At Athens, the dissolute Aspasia and her companions, were the only class of females that received an intellectual education. So true is this, that Pericles, Alcibiades, and even Socrates, were accustomed to leave the company of the virtuous, but ignorant lady, for the more intellectual society of the courtesan. But Roman history tells us, that Virginia was returning from school when she was seized by the emissary of Appius. The State educated the Grecian, but the mother the Roman. The proud retort, "These are my jewels," speaks volumes. The beautiful was the leading idea in the education of the Athenian; the useful in that of the Roman. The former was all theory, the latter all practice. Out of more than three hundred thousand inhabitants at Athens, but twenty thousand were citizens, and these few were at almost perfect leisure. Their daily attendance upon the lectures of Socrates and Plato, the public instructions of Aristotle and Aristides, the magnificent works of sculpture and painting, scattered with such profusion throughout the city, their familiarity with the works of Homer, Herodotus, the dramas of Sophocles and Euripides, all combined to render the education of the Athenian highly intellectual. We all remember that Athens, in the days of its decline, furnished schoolmasters for the world; and the captives from the Peloponnesian war regained their liberty by reciting to their masters the verses of Euripides.

Says Plutarch, "Archimides considered every art, which ministers to common uses as mean and sordid, and placed his whole delight in those intellectual speculations which, without any relation to the ne-

cessities of life, have an intrinsic excellence arising from truth and demonstration only." Aristotle was in reality the discoverer of that which is known as the Baconian system of philosophy. He thought, and in substance said, that whoever wished to make the philosophical researches of the mind applicable to the practical transactions of life, must pursue the inductive method; but, in accordance with the spirit of the age, he considered the mingling of matter with the sublime conceptions of mind, as grovelling, and unworthy the dignity of the true philosopher. This idea of Archimides and Aristotle pervaded the whole system of Athenian education. The gratification of the mind, the pursuit of abstract truth, the search after the sublime, was with them every thing,—the utility of knowledge, in its practical details, nothing. On the contrary, the Roman was the true Yankee among the ancients. But few great principles in intellectual science were ever discovered at Rome; but scarcely any were discovered elsewhere, but that Rome made them subservient to her interests. Says Kett, "the Romans copied the form of the Sabine shield, and armed their troops with the Spanish sword. Horses for their cavalry were procured from Numidia, and the wreck of a Carthaginian vessel was the model of their first ship of war. They stationed the captured elephants, which had been employed against them in the Punic wars, in the front of their army against Philip." Not only did the world contribute to deck her temples with works of art, but Cicero, Virgil, and Horace have each confessed that even Roman literature was but a copy of Grecian.

In regard to all these nations, the more we study

into their historical details, the more shall we be convinced that the same differences which characterized them as nations, manifested themselves in their systems of education.

The ignorance of the Middle Ages was chiefly due to the preponderance of *religious* education conducted upon wrong principles. The early fathers of the Christian church neglected literature and science, on account of their connection with heathen mythology. The fourth council of Carthage prohibited their bishops from reading secular books. Jerome condemned the study of them except for pious ends. All physical science, especially, was held in avowed contempt, as inconsistent with revealed truths. Religion, without knowledge, is not sufficient to preserve from degradation. Destitute of books, and deprived of the lecture, (that great source of instruction to the old Grecian and Roman,) taught by the priests only to worship and obey, the men of the Middle Ages were soon buried in ignorance, indolence, and apathy. They were not *educated* at all; for education implies design and discipline; they merely existed.

A powerful exemplification of the idea which we wish to illustrate in the present lecture, is to be found in the effect upon society of the institution of Chivalry. It introduced a new feature in education. The youth was educated to be the polite gentleman, the true knight; to aid the distressed, however lowly the rank of the sufferer, to despise the meanness of stratagems, to speak the open truth, and boldly to contend for the right. The refining influence of woman, for the first time in Europe, came in to soften the roughness of military discipline. The

education was physical and moral; and though the extreme of chivalry became at length ridiculous, in its original purity it was preëminently useful, well adapted to the times, and a great progressive step in civilization. For centuries during and after the Middle Ages' war, was the business of the world, and preparation for it, the education of the people. Many a Leonidas doubtless lived, but there was none to perpetuate his glory.

In the ninth century, Charlemagne in France, and Alfred in England, founded seminaries of learning. But the age was against them; and it was not until Luther had reformed the religion, and Bacon the philosophy of the world, that the intellectual education of the masses was conceived of, as among the possibles.

Among the moderns, each nation has its individuality. Phlegmatic Germany has given us the transcendental metaphysician; fiery Italy, the burning poet and the fierce tragedian; enthusiastic France, the fickle reformer and the truth-loving mathematician; proud England, the belle-lettre proficient and the scientific philosopher; practical America, the utilitarian. In the education of the masses, the United States stands first, the States of Germany second, France third, Great Britain fourth, while in Russia, and in almost the whole of Asia, despotism has hardly permitted the word education to be breathed. Yet, the difference in the methods of education, and the difference in the results, are characteristic, and plainly mark national peculiarities. Every man, to a certain extent, is a living manifestation of the spirit of the age in which he lives. I cannot, therefore, better

give vividness to my idea in the above review, than by assembling the representatives of different ages. Conceive to be present an Egyptian, a Spartan, a Persian, an Athenian, a Roman, a Schoolman of the Middle Ages, a Chevalier de Bayard, a Sir Walter Raleigh, a Cavalier and Roundhead, a soldier of Napoleon, a Russian serf, a German transcendentalist, a Jesuit pope, an Eastern despot, and, from the United States, a practical schoolmaster and a theoretical friend of education. Conceive each, just to have expressed his views upon education. What a Babel of opinions! A hundred years hence, in what light shall we appear in this list? Can there then be permanency in educational plans? Could any of the above change times or nation? Yet careful study of different systems is advantageous, in enabling us to avoid the errors and embrace the truths, which respectively marked their developments. The moral this teaches is, that there is no such thing as abstract education. The men of the cloister, however wise, cannot lay down any appropriate system. Like Rosseau and Locke, they may throw out many useful ideas, and many beautiful thoughts, but their systems will be Utopian and impracticable. No better example need be given than Rosseau's *Sophia* and *Aurelius*; a work that is full of profound, common sense thoughts upon education, yet rendered almost ridiculous in the view of the practical teacher, by the absurd, foolish and impossible plans which it inculcates.

The youth must be educated to meet, not every emergency, but only such as circumstances determine are prepared for him. This applies to both branches of education, to discipline as well as to instruction.

For it is as necessary that the mind of the statesman, the soldier, and the financier, should be disciplined respectively, by drawing out and developing different powers, as that they should be instructed in different species of knowledge.

Educationists therefore must study the spirit of the age, the forte of the nation, the capacity of the man, before they put in practice ill-digested theories. Experiment, at the hazard of a generation of minds, is a matter too serious for trifling.

What, then, is the spirit of the present age? What are its leading ideas? How are they affecting education? And how ought education to affect them? These are questions which it is incumbent upon us to ask, and to which we should strive to find the answers. Though abstractly it is the end in education to make men—men pure in heart, strong in mind, healthy in body, wise as rulers and obedient as subjects—yet concretely, as we have just shown, the condition of the world and all outward relations come in to modify general principles and determine the details of all plans. Without attempting to trace the history of the changes in society, and to account for the differences between the present and the past, we may say, generally, that since the time when Luther established for the world the right of individual judgment in religion, the democratic principles of equality have been extending to every department; and since Bacon demonstrated that the true use of philosophy is to lighten man's labors, and make subject to him, for his happiness, all the powers of nature, utility, in contradistinction to abstract theory, has been the subject of men's inquiries. The prominent ideas of the

present age, are equality in all relations, and utility in all investigations.

The peculiar circumstances connected with our nation's birth, its vast resources and fertile soil, its rapid growth, its general distribution of property, the absence of aristocratic blood, and the rapid changes in wealth, have enabled these ideas to manifest themselves in our land with more power than elsewhere. Their effects are witnessed in religion, government, education, and in all the relations of society. The fundamental difference in *education*, which they have caused, in comparison with the systems of the ancients, is in inculcating that the intellectual powers of *all* men should be educated, and that knowledge should not be restricted to any privileged class. There is, however, in man a tendency to carry every good thing to extreme, to stretch forward to a distant end, without sufficiently considering the means to attain it—to consider one idea sufficient to accomplish all good, without remembering the different classes of minds to be actuated and the various interests to be reconciled. The most buoyant sailing ship requires the most ballast; the more powerful the engine, the more need is there of the fly-wheel; the more comprehensive a principle, the more efficacious its action is, the more reason is there to determine its legitimate bounds and to prevent its extremes. The accomplishment of this devolves, in a great degree, upon the teacher; and without particularly considering the universally acknowledged advantages of the influence of these ideas, let us look a little at their *radical* workings, that we may better see if there is danger, and more easily provide a remedy.

There are in the world two great classes, the conservative, and the reformer. The first consists of titled men, the rich, of those whose prospects could not be bettered by a change. The second, of those born without rank, destitute of property, yet possessing desires both for wealth and station, and eager for any change. The former think that whatever is—is right; the latter not only think that all is wrong, but that they have discovered the method for setting it right. The former think the good things of this life have been wisely distributed; the latter, with leveling views, think the aristocracy have usurped the shares of the million—that society, which sanctions the usurpation, is wrong, and that agrarianism is the only perfect social system. But, besides these mere selfish extremes, there are many noble minds to whom the aggrandizement of self is merely incidental to the advancement of truth. And these are so much the more to be feared when wrong, *because* they are good, because they are sincere, because they contend under the banner of religion and conscience—for influence is often proportioned to individual worth—yet the extremes to which they run are often unequalled even by that of the selfish partisan. The human mind can bring itself to believe any thing to be right it chooses. Hence the enthusiast often receives as truth, that which the well-balanced mind perceives to be error. A martyr is not necessarily a martyr to truth, but only to his *idea* of truth. Persecution, indeed, may prove the sincerity of him who suffers, but by no means the truth of that for which he suffers. The conscientious enthusiast is indeed the worker—the man who most influences the masses. Yet he is



most likely of all to be wrong, or, at least, the most likely to carry a good idea to a wrong extreme—the least safe of all standards. By as much as he is an enthusiast, by so much is he no criterion. The very powers which make him an enthusiast, combine to lessen his judgment. Like the war-horse, he is mighty in battle; but he needs a rider, otherwise he may trample friend as well as foe; misdirected, he is terrible in his evil. Of this class we have in our country great numbers. They see wealth contrasted with poverty, luxury with starvation, despotism with slavery, talent and education with idiocy and ignorance; in fact, those thousand contrasts which we all see, and often sensibly feel, and at which even the wisest sometimes murmur. They know not how far these contrasts were designed by Providence as trials in this state of probation, and consequently *must* exist, and how far they are the result of the maladministration of society. They conceive of them only in relation to this world—as preventives to universal happiness; they labor for their annihilation as though they were wholly the result of human agency, and disregard the caution to beware, “lest haply they be found fighting against God.” Most of these reformers are one-idea men. The evil against which they contend, is *the* evil; the way they attack it, *the* way. They can conceive of no method of doing good, distinct from their own. There are reformers for all the ills that flesh is heir to, and they are as zealous as they are numerous. With one, it is slavery; with a second, punishments; with a third, non-resistance; with a fourth, woman's rights; with a fifth, an indefinite equality—and so on innumerable, even to the

complete dissolution of civil, political and domestic society, and their re-formation upon agrarian or Fourieristic principles. The reformers constitute the most numerous, as well as the most active class of our community. They are constantly doing many good things, but almost as constantly doing as many bad ones. They keep society in a perfect turmoil, yet society could not exist without them, at least could not progress. They are the steam of this vast engine, civil society. They are the exponents of the democratic principle—the mouths through which it speaks. The revolutions they produce are attended with a vast waste of moral principle, yet many sparks of truth are elicited. The extremes to which they rush frequently frighten the timid of their own party to the conservatives, who are constantly at work, opposing their aristocratic propensities to the reformers democratic instincts. Besides the leaders in these reforms, there are vast numbers who have heard them talk, with restless discontent, understood their views according to the dictates of a proud heart and ignorant mind, and practised upon them with mere selfish ends—all the while, too, deceiving themselves with the idea, that they are working for the public good. Repeatedly styled the sovereign people—taught to consider kings, rulers, legislators, and all in high office, as the mere servants of the people, entirely subject to their will—the ignorant and illiterate often consider themselves equal, in every respect, to those, who have devoted the energies of life to the acquisitions of knowledge—who have ascended the hill of literature and science, entered its temple, and paid successful offerings at its shrine. They are fed with

flattery by every political aspirant, demagogue and promulgator of new opinions. What argument can you hold with him, whose mind cannot comprehend reasoning, who knows not when his pretended arguments have been shown fallacious, who only repeats what has again and again been shown inapplicable, whose self-conceit will not allow him to take any thing on trust from superior wisdom, and whose final reply to every unanswerable argument is, "I have as good a right to my opinion as you have to yours"? There is no pride more conspicuous than the pride of an ignorant man, "dressed with a little brief authority." With shrewd wisdom has a negro head-waiter been styled "an ultra aristocrat." A peacock's pride is humility in comparison with his.

The vanity of one gifted with power, is in direct ratio to his ignorance. The less one knows, the more he *thinks* he knows; the less his real importance, the greater his fancied. The truly learned man comprehends the infinity of knowledge. He realizes, to an extent, the vastness, not only of infinity, but even of finite things; he perceives how meagre is even the best of human acquisitions, how little the toil of the mightiest mind can accomplish; that man's learning is but a drop out of the ocean of knowledge—"the pebbles that lie upon its shore;" and he bows himself, humble, like the little child, before Him to whom infinity is finite, to whom all things are as nothing! The distance between himself and God is so wide, his comparative ignorance so great, that he feels himself almost upon a level with the most ignorant, and is meek, just according as he is great. But he who has no soul, instinctively to suggest the vastness of

God's creations, and no mind to think out the mysteries of life, lives in a narrow world, is wise only in his own conceit; he does not possess enough knowledge to know how paltry are his acquisitions. Yet he is fully convinced that he knows all things, and is therefore just as self-complacent as though he really *did* know all things. Though astonished that his greatness is not more appreciated, he consoles himself with the thought that all great men are in advance of the age in which they live, and that his is another instance of unappreciated merit. He considers himself the wisest among men, and is as proud as Lucifer—the embodiment of self-satisfaction. Yet his complacency does not exalt him, and his pride debases him. Truly

“A little learning is a dangerous thing.”

Many, through their extravagant ideas of equality, have obtained a most exalted idea of human nature. In converse to the catechism, they think that God's chief end is to glorify man. They conceive of man as a piece of Divinity, entitled almost to equal respect with God; and each thinks himself the most perfect manifestation. Hence they are dogmatic as theorists, cynical as critics, and rebellious as subjects. They believe nothing they cannot understand. They take as authority no man's investigations. They act only in compliance with what they call the promptings of their own noble natures. Their self-will, their self-conceit, their preconceived notions, they call conscience; and then ask, “Shall we not obey our heavenly mentor?” They cannot be made to see that conscience is not the *judge* of right and wrong, but

only that which incites us to do the right and shun the wrong, when *other* powers have decided, which is the right and which the wrong. They will not see, what all the world knows, that the leaders in all the atrocities of the Inquisition, in all the murders of the Pagan persecution, were sincere men, under the guidance of conscience, who thought that they were thus doing God service; or like the Apostle Paul, whose conscience told him "he ought to do many things contrary to the name of Jesus of Nazareth." They do not see, that if individual judgment is thus to be called conscience, and thus inflexibly to be acted upon, that not only must all that the world has been so long gaining in religious toleration be lost, but that the old persecutions must inevitably be revived. Their error is not in obeying conscience, but in that which precedes this—in allowing their own self-will to settle this or that to be right or wrong, contrary to the opinions of those wiser and better than they. No man, uninspired, has a right to assume to himself such a prerogative, and say, I am right on all subjects intuitively, and you are wrong whenever you disagree with me. Even in our highest courts of justice the opinions of the judges are not unanimous, yet the decision of the majority must be the standard, if there is any thing desirable in permanency. Could these men imbue all others with their notions, and should all act upon them, it must follow that, eventually, individual strength would be the final arbiter of right and wrong, and every link which binds society together be sundered.

There are many among us who obey nothing on earth or in heaven. Having heard equality, liberty,

independence, as household words, from childhood, they know not what obedience means. They conceive of it only as the property of the slave—as something degrading to independent man. The Bible is to them a good book, not because it is the word of God, but because, according to their views, it contains much truth, and, on the whole, they would recommend some portions of it to your serious consideration. Yet only as their narrow mind comprehends it, and their perverted judgment consents to its teachings, do they receive it. Even here they do not *obey*, that is, do not yield submission, as authority from one who has a right to command. They never, as children, learned to obey, and now, as men, it is *impossible* for them to obey either man or God. They cannot understand the noble pleasure of confiding obedience. While in science they trust implicitly to others, in morals they consider him a bigot, who bases his views upon the investigations and thoughts of those wiser than himself. Their only creed is, “be good”—“do right.” Yet, according to their doctrines, that only is right to each one, which seemeth right in his own eyes. Thus flattering human nature, they have almost imperceptibly influenced every subject. We may safely denominate this an excusing age. Books are written, which represent Cortez, Pizarro, Bonaparte, Benedict Arnold, and even Judas Iscariot, eased of the crimes so long laid to their charge. “They thought it right,” it is said, “to do as they did—and therefore it was right.” We do not, of course, intend to criticise these books here; we merely introduce them, to illustrate, that whereas men formerly sought to condemn, they now seek to pal-

liate. Whether right or wrong, they are the result of this feature of the age, and would not be sustained without it. An excuse is found now, for every criminal act, or at least for the actor. Crime, it is said, is but the legitimate fruit of our badly-organized society. False sympathy saves many a true criminal, and lightens the punishment of those who suffer. It is not the man, but his insanity, that commits the murder. Many, not tempted themselves, sincerely believe that human nature is too pure for crime. Beautiful is the theory, but alas for its logic! Says Angelo, when asked to show some pity,

“ I show it most of all when I show justice,  
For then I pity those I do not know,  
Which a dismissed offence would after gall ;  
And do him right, that, answering one foul wrong,  
Lives not to act another.”

Says Chief Justice Hale, “ Let me remember, when I find myself inclined to pity a criminal, that there is likewise a pity due to the country.” But, poor man, he was prejudiced, and not endued with the wisdom of our philanthropists. The reformed criminal is the most conspicuous member of society. He who has not wallowed in the gutters of drunkenness, revelled in halls of the brothel, or cheated in the hell of the gambler, must not expect to be listened to. If he is merely a moral, pious man, without criminal experience to confess, he must stand aside; he is too inferior for influence.

The same spirit extends itself to our schools. The dear little creatures of the school-room are pure, not yet contaminated by contact with society. They are

independent, and must be consulted about their rights. They are men without the evils of men. They require no government, their own noble impulses will show them duty. To be sure, they are sometimes thwarted by the unfeeling tyrant, who cannot appreciate their noble spirits; the fault, however, is with the teacher—the evil, which he sees in them, is but the reflection of his own. Children now are allowed to be too independent, both for their present and their future good. Instead of being governed, they are consulted; instead of being commanded, they are cheated into compliance. The sugar-plum has taken the place of the rod—both extremes, and extremes are always wrong. There is so much fear of breaking the child's independent spirit, that he is often left uncontrolled, till he rules the house, and, in a new sense, "The child is father to the man." Says Rousseau, "Mr. Locke's maxim was to educate children by reasoning with them, and it is that which is now most in vogue. The success of it, however, does not appear to recommend it. For my own part, I meet with no children so silly and ridiculous as those with whom so much argument has been held. Of all the faculties of man, that of reason, which is in fact only a compound of all the rest, unfolds itself the latest, and with the greatest difficulty; and yet this is what we would make use of to develop the first and easiest of them. The great end of education is to form a reasonable man; and yet we pretend to educate a child by means of reason! This is beginning where we should leave off, and making an implement of the work we are about." We see the effects of this want of control in the mobs and riots which disgrace our



land, and in the increasing disregard both for human and divine law. If order is heaven's first law, obedience is certainly its second. One great object of man's probation, is to learn obedience. If he has not learned it, he has failed in a grand point—a point, too, doubly important under a form of government like ours; for though we are all rulers, "He is not fit to rule who has not learned to obey."

Now, childhood is the time to fix these habits of obedience. The child has not that abstract idea of equality, which so much troubles the adult. Deprive him of some pleasure, he inquires not whether his rights have been infringed upon, but thinks only of the loss of the particular gratification. When a creeping infant, he was often drawn back from the fire, without having his permission asked, and forcibly stopped from many a fatal fall, without being consulted as to whether this restraint infringed upon his inherent rights. Happily for the perpetuity of the human race, ultra-equalitarian theories cannot extend quite to infants; the effect would be the total annihilation of all babies; for the infant, notwithstanding the noble promptings of his nature, cannot distinguish one foot from twenty, and a fall from a chamber-window to learn it would be rather dearly-bought experience. But does the change from the long gown to the pantaloons give complete wisdom, change the infant into the perfect man, knowing every thing, wanting no restraint, requiring no government? Habits of obedience must be fixed in childhood, or never. Then the child feels his weakness, recognizes the protecting care of parent and friends, knows that he does not know all things, takes much upon trust without rea-

soning, is not confused by false abstract notions—in fact, is prepared to yield his own will to the will of him whom he respects. This is a plain, practical common-sense question, and should so be considered. Though we hope these notions are not so prevalent as formerly, yet there is much of error still. This is a subject which particularly concerns the teacher. We are not doing our duty, if we confine ourselves to intellectual education. Our schools are free schools; they are a part of the government; they are designed, in our system of political economy, to do a work in perpetuating our institutions. We cannot be too often reminded, that our schools are unlike those which the world has ever before seen; that those who compose them, occupy a different rank from those in a similar relation at any other age. Our duty is to train these children up to be self-governing citizens, for it is they, to whom the destinies of our country are soon to be intrusted. Teachers! we have here a responsibility; may we realize it.

Said Chipman, the member of Congress from Michigan, in the House of Representatives, "Democracy is opposed to education." The remark was made the subject of universal ridicule, yet it contains a sober truth. It is not indeed opposed to a superficial education of the masses—on the contrary, it is favorable. But it is preëminently opposed to high scientific attainments. Democracies will always be wanting in scientific scholarship. Politics will consume the talent of the nation. Again, the envy of the ignorant equalitarian will produce a prejudice against learned men. They often even prefer to employ quacks—quacks in law and theology as well as in medicine.

It is the second-rate men that make the money and influence the mass. The success attendant upon the quack advertisements of our papers, and the sophistical logic of mere demagogues, is abundant illustration.

Every man is naturally an aristocrat; that is, every man desires in some way to be first; and hence levellers exert themselves, rather to pull down those above, than to raise those below. There must be rank in democracies, as well as in aristocracies. There will be a rush for place, and the strife to outstrip the neighbor will retard literary cultivation. There are many things peculiar to our country, that are exceedingly unfavorable to scientific or literary eminence. The tendency to immediate action, is especially opposed to a long course of preparatory study. Present expediency is preferred to future benefit. To-day, not tomorrow, is cared for. Selfishness, under the garb of universal philanthropy, is omnipresent, whispering, "Let every man take care of himself; get money rather than knowledge, and get knowledge only as subservient to getting money." Science and art are cultivated as a means, not as an end. Practical utility is the watchword of American genius; it is best pleased with that which is most immediately advantageous. Polite literature, and the abstruse sciences, which have a more remote, but equally legitimate tendency to improve the arts of life and elevate the tone of society, it declines to cultivate; the attention it bestows upon them is superficial—there is no time for thoroughness. With us all is activity and bustle; restlessness and excitement are the prominent characteristics of American mind. The high-pressure principle and the labor-saving

genius of the times, not only enter the province of matter, but also manifest themselves in the department of mind. The aspiring scholar, before he is prepared by strict mental discipline to act with efficiency and to exert a wide and healthful influence upon society, is beguiled from the tranquil pursuits of literature, to engage in the more animating scenes of active life. Politics presents the allurements of power. Hence for one devotee of science, for one scholar of profound erudition, we have thousands of politicians. They come upon us in clouds and armies, like the locusts of Egypt upon the green fields, and often their effects are as devastating.

The whole tendency of things, is to make the superficial scholar, the superficial thinker, and, consequently, a community of superficial men—dangerous even as subjects, much more so as independent rulers.

To this state of things, there must be some counterpoise instituted, some balance-power established;—there must be a check to this rush and push. We have power in abundance, but it is physical instead of mental; or rather it is the power of action in contradistinction from the power of thought. The child imbibes the spirit of those around. Unless he can learn quickly, he does not wish to learn at all. Education is now expected to go by steam. Our colleges, academies and common schools are considered so many mills at which an indefinite amount of knowledge is daily to be ground out, and distributed indiscriminately to all applicants. The characteristic speculation of the Yankee extends even to education. He wishes to get it cheap—to drive a good bargain with Nature herself. Seeing the wonderful improve-

ments and rapid progress in the outward condition of things, he expects the same rapidity in intellectual progress. The fallacy is in not distinguishing between mind and matter.

Matter has no individuality; it is divisible, it loses its identity and may change into a thousand shapes. It is a part of this to-day, and a part of that tomorrow—

“Imperious Cæsar dead, and turned to clay,  
Might stop a hole to keep the wind away.”

Matter has no will; it is the servant of mind, becoming whatever mind wishes it. One generation may begin to work matter where the last left off.

But mind is individual; it is a unit—always one. It exists within itself, and must work out its own distinct, separate existence. Every mind must begin anew from the same starting-place, and travel its journey for itself. Matter affects only the outward, perishable condition of man. It is in and from the mind that he receives his character—his never-dying self. Matter is made for this world, and here is its only state of existence. But this earth is only the *probation* of mind, its real existence begins in eternity. Mind will admit within its province no labor-saving machines, no matter-moulding tools. The different constitutions of mind and matter forbid the same mode of treatment. Nature is stronger than systems; and though vain, complacent man may treat them as identical, and cheat himself into the belief that he has succeeded in his attempt, when he awakes to his senses, he will find that Nature cannot be perverted, that mind cannot lose its identity or be made subject to the laws of matter.

We are often led into wrong estimates by not distinguishing the faculties which it is the special aim of education to draw out. The Perceptive faculties are developed sooner than the Reflective. Children learn more by observing than by reflecting, sooner by experiment than by theory, and therefore illustrations drawn from things, visible objects, will have more effect upon the youthful mind than the clearest mathematical truth. But intellectual education concerns itself chiefly with the development of the reflective faculties; for the perceptive develop themselves, and merely take their direction from the development or want of development, of the reflective; or rather, I would say, man is so constituted, that whether placed upon the island or in the midst of the city, the objects of nature *will* act upon the senses, and thereby cause a development of the perceptive faculties. Nothing can prevent their development, but dark, solitary imprisonment, precluding all action of the senses. Education, or no education, as we commonly understand the term, has no effect in causing or preventing this development, but only in directing as to the *mode* of development. Thus the perceptive faculties of the uneducated man may be fully developed and always at work, but only on objects of sense. The uneducated may travel side by side with the educated—will perceive as many, probably more things than his companion, but of a different class. He will tell only, on his return, of particular horses or coaches or styles of harnesses, the odd mode of dress, the strange kind of food; and, in such details, is always ready with a story of personal adventure. His perceptive faculties were fully developed and always at

work. But since the reflective were not developed, and did not come in to generalize, classify and direct in the selection of facts, the things observed were of a character not calculated to afford food to the reflective faculties, but were mere perceptions peculiar to themselves, and such as are exemplified to us in the conversation of the talkative, uneasy, uneducated man. The gossip is the legitimate production of the exclusive development of the perceptive faculties.

A few years ago, a new educational theory was put in practice. Infant schools sprang up on all sides, and "The Infant Philosophy," "Infant Astronomy," and the infant every thing sprang up as accompaniments; and soon the little child of four years old, with magic lore discoursed most eloquently upon the mysteries of all natural science. Visitors, in amazement at the knowledge of these little twaddling prodigies, predicted a generation of mighty minds, such as the world had never seen. That generation, however, has reached its manhood, without displaying any of those extraordinary powers which its infancy seemed to promise, and the deceptive Infant School has perished—a total failure. The examination of the infant school did indeed seem wonderful. According to previous systems of education, adults could not answer the questions, as did these infants, without much other knowledge and much deep reflection. Men, therefore, thought that these infant minds had the maturity of adult years. Of two wonders, they thought it less strange that the infant mind should comprehend subjects requiring so deep reflection, than that, understanding nothing about them, they should talk thus learnedly. But it

seems to me that the anomaly may be easily accounted for, and be useful in showing to us how early the perceptive faculties are developed, and how versatile they are in their action. Here those ideas, which were properly the object of the reflective faculties alone, were diluted, explained, illustrated and compared, until they came within the reach of the perceptive faculties; were received by the child merely as perceptions, like objects of sense, and were thus understood and talked of by him. Principles were not received by the mind, but only illustrations committed to memory. Abstraction and generalization had no place here. Particulars, in contradistinction from generals, were all the mind could grasp. While the very fact, that the reflective powers did not come in to arrest the action of the perceptive, causing doubts to arise, seeking reasons, arranging and classifying facts, and thereby requiring time for thought, was really advantageous in this show of knowledge; for readiness in reply pleases rather than thoughtfulness. The hearer of the pupil's examination, not having witnessed the diluting process, having received these ideas himself through the reflective faculties, and not noticing, among the many correct answers of the pupil, the occasional nonsensical reply, (which really showed his complete ignorance of the whole matter,) supposed the child understood the subject as he himself did, was therefore misled in reference to the discipline of the child's reflective powers, and, naturally enough, was astonished at his display of learning.

There was, however, soon a cessation in this apparent progress of the child. For to a limited extent only could the perceptive faculties be made, even ap-



parently, to usurp the province of the reflective ; and the child in due time received, as did his father before him, through the only legitimate powers by which they could be received, those ideas, about and around which, he had often talked, but of which, he had had no knowledge.

I do not know that any injury was done to the development of the perceptive faculties by this method of education ; for they were perhaps as well exercised thus as upon objects of sense alone—that is, upon objects used in their primary signification, and not as the signs of ideas. But certainly it was lost labor, for there could be no gain. It was, however, injurious upon the mind generally, by its deceptive feature, causing both parent and child to form a wrong estimate of the amount and character of the pupil's knowledge. Thus the flattered parent urged on the child in the same mode of procedure ; while the pupil, either deceiving himself with the idea that he was a learned scholar, grew up a conceited chatterer upon all subjects without understanding any ; or, on the other hand, bursting the fetters which had bound his mind, slowly undeceiving himself, and realizing how vague were all his ideas, painfully unlearning what he had been for years committing, in spite of the trammels which surrounded him, made himself what nature designed him to be—a true man. Would that this system had fallen into disuse when the failure of the “Infant School” demonstrated its absurdity ! But the spirit of the age favors it ; its effects are not so plainly detected in adults as in young children ; the pride of parent and teacher is gratified by the ready reply of the pupil, his varied knowledge and his ease

and familiarity in talking about learned subjects; all these combine to prevent its banishment from our academies and common schools.

The opposite extreme, of committing to memory words, without any explanation, is, of the two, to be preferred, for then the fact or the statement of the principle remains, and after-reflection explains them. In this extreme, the fact is never remembered, and an incorrect or vague idea takes the place of the true one, and deceives the holder into the supposition that he understands the whole subject. There is no *thought* in either extreme, and therefore, so far as discipline is concerned, no value.

The happy medium is as valuable, as it is difficult to find. Ideas must be presented to the child beyond his comprehension, otherwise the reflective faculties will have no stimulus to action, but not too complex, for then these undisciplined faculties have no power to act, and the memory alone is exercised. Many abstruse points must be explained and familiarly illustrated, but care must be taken lest they be so illustrated as to be received only as perceptions, and thus fail of their legitimate effect. This method may indeed be useful in one branch of education—instruction—the giving to the pupil information with reference to some kinds of knowledge. Yet we must bear in mind that nine-tenths of the *things* learned at school are soon forgotten, are of little practical benefit and seldom made use of by the pupil in the common transactions of life. Principles are extensive in their application, comprehending an infinitude of relations, the species of fact useful in practical life. He therefore who understands and remembers principles, has

ever at command, in small compass, thousands of things, many more than the memory could ever contain. Information is valuable only as we can use it. The difference between the educated and the uneducated, is not so much in their amount of knowledge as in their command of knowledge, their power in using and applying what they know.

Says Rousseau, "Trace the progress of the most ignorant of mortals from his birth to the present hour, and you will be astonished at the knowledge he has acquired. If we divide all human science into two parts, the one consisting of that which is common to all men, and the other of what is peculiar to the learned, the latter will appear insignificant and trifling in comparison with the other." It matters not so much *what* we learn as *how* we learn. Words are not wanted, but ideas; or rather the power of originating ideas. The learned is far inferior to the disciplined mind. This method may make the glib talker, for the perceptive powers act quickly, and the result of their action is easily expressed. But the reflective require time, both for action and expression. But since, in this hurrying age, stopping to think cannot be endured, the recitation of the scholar and the examination of the school, where the perceptive faculties have been chiefly appealed to, is frequently overrated, while that of the pupil or school where the reflective faculties have been disciplined, is as frequently underrated. This extreme makes the superficial scholar—is as deceitful as it is flattering, and should be especially guarded against by the teacher.

We have thus endeavored to show that Education has been, in turn, both the cause and the consequence

of the condition of the world in all ages. We have spoken of two governing principles of action of the present age, and of some of the ways in which they are affecting education. We have, indeed, presented them in their worst features, and considered only the dangers that are to be feared from their extremes. We regret that time will not permit us to consider the other side, and to show that it is chiefly due to the prevalence of these principles, that our country has taken the rank which she has among nations, and that our people may boast of possessing more of the requisites for universal happiness than any other. For we do not wish to be classed with those who fear every thing and hope nothing. We have much faith in the educated common sense of the people, in the strong conservative power which underlies the wild vagaries that we fear, and which is silently, but we trust effectually, counteracting extreme radicalism. Yet, after all, much depends upon the next generation, and much of their character depends upon the influences of the school-room. And we shall not have spoken in vain to-day, if we shall cause a single teacher to think more seriously of his part in this work.

If the coming generation shall be taught to think, if they shall be made to realize that liberty is not synonymous with lawlessness, nor equality with agrarianism; that men are born with different capacities; that respect is to be paid to talent, scholarship and wisdom; that reverence is due to the experience of age; that obedience is to be given to something besides their own dictates,—then may we hope that the result of the experiment, which we are now try-

ing, will not be added to the long list of failures, which stain the pages of our history, and shake our confidence in man, but that we shall go on, giving an unimpeachable example of man's true power in self-government, spreading a benignant light, whose mild rays shall gently fall even upon the farthest nation, hastening that promised time when all mankind shall be at peace with each other—loving and being loved; when heaven itself shall be brought down to earth.

Would we give to our people intellectual education, then must we teach our youth to think, then must we despise the showy farces of superficial teaching, then must we cherish thorough instruction, severe discipline. Yet must we remember, that the failures in republicanism have not been caused by failures in intellectual strength, but by the destitution of moral, Christian principles. Religion is the only safeguard of Liberty. Whenever Liberty has deigned to dwell with us on earth, Religion has been her attendant spirit.

“ Where she came,  
There Freedom came; where she dwelt, there Freedom dwelt;  
Ruled where she ruled, expired where she expired.”

## LECTURE VI.

---

### ON THE PRESENT CONDITION AND WANTS OF COMMON SCHOOLS.

---

BY REV. L. W. LEONARD, D. D.,  
OF DUBLIN, IRELAND.

---

Nothing prospers in this world without care and attention. To succeed in the best manner, much labor and pains-taking are necessary. With regard to the success of common or free schools, as they are constituted in the New England and other States, this is especially necessary. All who engage in the enterprise of improving them, or, to use a common phrase, are in earnest "to raise the standard of popular education," must adopt and apply the poet's expression, "Learn to labor and to wait." Without persevering effort and due confidence of success, little or no progress will be made. Many obstacles are to be encountered, and in attempting to remove them, there will be frequent failures, and, of course, frequent discouragements. But failures and discouragements in this enterprise, not more than in others,

should lead to despair. Our motto should be, "Hope on, hope ever."

The institution of common schools is admitted by all to be of vast importance. The welfare of communities, of states, even of the nation, depends upon its success. But has it not already been successful? No one will say that it has been *unsuccessful*—that it has failed altogether of its object. Neither will any one say that it has done all that it might and should have done. It has fallen far short of this. The investigations of the last ten or fifteen years afford the most convincing evidence that much must be done before our common schools will become what, with due interest and effort, they are capable of becoming.

But what is the present condition of common free schools, and what is wanted to make that condition better? This is the subject on which I propose to make a few remarks.

Common schools, in general, it is believed, in nearly all places where they are established, are in a progressive state of improvement. The difference, however, between the best and the poorest schools is very great. None are so good as they might be, some are doing very well, some indifferently well, some are merely tolerable, and some are positively bad, doing more harm than good. Few schools, however, maintain a uniform character. They change from year to year, the good becoming less good, if not bad, and the bad becoming better. The causes of this mixed and variable state of things have been freely and fully set forth and discussed during the years recently passed. The reports of school committees and boards of education for the current year afford ample proof that

poor school-houses, incompetent teachers, uninterested parents, careless supervision, loose discipline, and superficial instruction, are still operating as causes to hinder the due progress of pupils in many of our schools. Few schools, it may be, are wholly free from some of these hindrances in some of their forms.

But to be more particular. Look at the actual state of things, as manifested in a large proportion of the towns in New England, or, at least, in New Hampshire. I do not now refer to villages, where pupils are divided into classes in separate schools—where the pupils, in the first stages of their progress, are placed under the care of teachers, who adapt themselves to their special wants, but to the mass of schools in farming towns, where all ages and grades are assembled in the same room. If you were to look into these towns on some Monday morning in the month of May, you would see groups of children wending their way to the school-house, their ages varying from four to fourteen. Among these children would be found many who never before left the paternal roof for such a purpose. They move onward with different feelings, according to their different prepossessions. Holding the hand of an elder sister or brother, some are filled with happy anticipations from the encouraging words which have been spoken to make them willing to go; or they are incited by the hope of seeing something new, and of enjoying new sports. Others, it may be, go unwillingly. They have heard of the severity of teachers, of the necessity of sitting very still, of punishments inflicted for improper behavior in school—and their hearts are beating with fearful apprehensions. They enter



the room where they are to take the first steps of learning in a public school. All are seated—some most uncomfortably; silence is enjoined, and the exercises begin. In due time, these young pupils are called out upon the floor. Some of them, perhaps, have learned at home the names of the alphabetic characters; others are ignorant of them, or know them but imperfectly. Now, upon the first steps taken with these children very much depends, with regard to their future progress. Too often, even at the present day, teachers pursue the old method of pointing to the letters, and asking and telling their names in alphabetical order. It may not be that the number of teachers, who are so much behind the times, is great, but there are some scattered here and there over our land. There should not be one. Who that was taught the alphabet in this way, does not remember how almost insupportably irksome it was to stand and look and answer till the pointer came to the bottom of the long column, and how glad he was to be permitted to sit again upon his seat, however uncomfortable!

Many teachers, indeed, take the letters and tell their names out of alphabetical order, yet go over the whole twenty-six at one exercise. This method is little, if any, better than the other. A large majority of teachers, however, it is believed, reject both these methods, and adopt such as have been recommended in recent times; some teaching words in the first instance, and others teaching the names of a few letters and forming them into words at the same time, and so proceeding till the whole alphabet is learned. I have seen the best success attained by this last me-

thod. But even with the best methods, with the help of slates and pencils and black-boards, the teaching of the alphabet is often performed in a clumsy manner—the natural tones of the voice are changed into sing-song, and an indistinct and incorrect articulation acquired, which it is hard to amend by the best subsequent efforts.

It may seem, to some persons, that I attribute too much importance to methods of teaching the alphabet. But it should be remembered, that the habits and impressions of children are lasting. By a wrong or careless method of teaching the alphabet, not only the literary progress of a child may be hindered, but its moral feelings may be injured, a perverseness of spirit may be excited and nurtured, and a dislike of the school-room and its exercises created. Those who have been familiar with schools, in which there were young children, must have seen examples of this kind. More attention, therefore, should be paid to the initiatory step in the art of reading. More pains should be taken to make the learning of the alphabet interesting. More apparatus of various kinds is wanted to aid the teacher in his work of occupying and interesting young children.

As soon as children have learned the letters of the alphabet, the next step is to teach them to call words *at sight*. The importance of being able to do this with ease and facility is too little understood, or, at least, not sufficiently regarded. Some pupils, as all know, learn to read much more readily than others; not, as I believe, because they have stronger minds, or minds capable of higher cultivation, but because they perceive more quickly the forms of letters, and

from the power or habit of close attention and accurate observation, are able to discriminate them more readily in their various combinations in words. Some of the most distinguished men of modern times were looked upon as very dull and unpromising in the early stages of their pupilage; and this was, in part, owing to their want of facility in the exercise of reading. But as their good fortune had it, they fell in with instructors who put them upon the right path, taught them to observe, and drilled them in the calling at sight of the different classes of words, till their eyes became familiar with them, and they could read without stumbling. They were thinkers before,—they were called, perhaps, dull plodders, but now they thought not only with their own understandings, but they availed themselves, by intelligent reading, of the thoughts of others, and became, at length, instead of plodders, *originators* of thoughts, not only for a nation, but for the world.

Go into almost any school, and you will find there—in the higher classes, too—stumbling readers, *readers* who halt at nearly every long word. They are trying to call words at sight, and this is what they have never learned, or been taught to do. Trace back the progress of these pupils, and it would be found that their defective, almost *intolerable* mode of reading, or trying to read, was owing to their being advanced according to age instead of attainments. They had not been sufficiently drilled, at the proper time, in the exercise of spelling words as divided into syllables, and then calling them or pronouncing them at sight. Mr. Russell, whose experience and success as a teacher of elocution render his judgment worthy

of high regard—Mr. Russell says, that “A confused and stumbling manner of reading is, in most cases, owing to imperfect early practice in spelling. The slighting of spelling fosters the native tendency of childhood to undue rapidity in forming combinations—a tendency, which the experienced teacher knows to be the main source of error with juvenile readers.” He might have added, and with many adult readers too; for he says in another place, that “The fact has been forced upon his observation, that the number of adults who read without miscalling words, is comparatively small.” My own observation as a teacher during seven winters and two whole years, and as an inspector of schools during thirty years, is fully in accordance with that of Mr. Russell. It has ever been a source of solicitude and dissatisfaction. I have made careful inquiries on this subject with respect to the common schools of New Hampshire, and I believe I am correct in estimating, that of the eighty thousand pupils who were in our schools during the past winter, not less than five thousand, chiefly boys, will leave our schools, without being able to call words at sight, so as to read common books with pleasure and profit. The evil, therefore, of this early superficial instruction is of no small magnitude. It is too generally supposed that these pupils lack the capacity for learning to read. This may be the case in some instances. But observation and experience have taught me, that the far larger proportion of them, with such methods of instruction as ought to be adopted, may learn to read, if not in the best manner, yet with a fair degree of facility and intelligence.

There is a serious moral evil connected with the

want of an ability to read with ease and intelligence. In the first place, it is impossible for such pupils to make much progress in the several studies pursued in our schools. They will be superficial in every thing. In the second place, they will have no taste for reading. While others are improving their minds at the domestic fireside, in the long evenings of winter, *they* will be found in the streets, or in places where their taste is corrupted, and their characters ruined. And, again, they are the pupils in a school who are the most idle and the most inclined to acts of disobedience. Having nothing to do, or rather not being able to do any thing in the way of study with satisfaction and interest, they are tempted to do what they can do with as great success as others.

I have dwelt at some length on this point, because I believe it has not hitherto received due notice and attention. Many of those, however, who leave school with ability to read without miscalling words, have spent too large a portion of their time in coming to this result. For want of sufficient and thorough practice in the first few years of their attendance at school, their time has been frittered away; and thus many rank as indifferent scholars, who, under more favorable circumstances, would have been among the best.

The hindrance to progress, of which I have been speaking, is owing, in part, to want of proper classification. The fact is, that pupils too generally class *themselves*. The teachers of schools are changed almost every term, and at the beginning of each term their pupils are found arranged in classes according to ages, little regard having been paid to degrees of

advancement. If teachers attempt to rearrange them according to their own judgment, placing each pupil in the class to which he properly belongs, great offence is apt to be given, and, not unfrequently, a foundation for difficulty is laid which greatly hinders, if it does not entirely destroy the usefulness of the school. With regard to this matter of classification, a great change in public opinion is demanded. A pupil considers himself as disgraced by being requested to go into a class whose ages are a few years less than his own. This feeling of the pupil is confirmed by public opinion, both in the school and out of the school; and sometimes, it may be feared, by teachers themselves, speaking of the change as a degradation. Public opinion should settle the question in this way, demanding what is best for the pupil, and making the degradation consist in being placed with those whose attainments are superior.

I recollect a successful stroke of policy by a teacher not wanting in expedients for surmounting difficulties in his school. His second class in reading consisted in part of six or eight boys, who were stumbling readers; and, as it often happens, they were the oldest pupils in the class. As the class was large, and it took a long time to go through the exercise of reading, he proposed to divide it. The older pupils, who were the poorest readers, were arranged together and called the *first division*. This prevented all difficulty. The words *first division* saved them the feeling of disgrace, and by a thorough method of drilling in the enunciation of words, they were found at the end of the term to be quite respectable readers.

It is true, that superintending committees are au-

thorized by law, in this State, to class the pupils of a school. They have rarely, I believe, attempted it. It would do little good if they were to attempt it. Public opinion, in most cases, would not sustain them. They would be regarded as interfering with what did not belong to them. The only way to secure a proper classification of pupils in country schools is, for parents to repose full confidence in the teacher, and insist upon his directions being carried into effect. This is far from being the case, at present, and the consequence is that thousands of pupils are hindered in their progress.

I know that in small schools it is very difficult to form classes of like attainments. But in such schools there is more time for direct personal instruction, and the want of suitable classification will not be so severely felt. But even here, if pupils, who learn but slowly, try to keep pace with those who advance more rapidly, they are apt to be seriously injured. Their attainments will be superficial. They seldom love study, and they are the pupils most frequently marked in the school-bills as absent.

The condition of common schools, with regard to *thoroughness* of instruction, is far from what it should be. Much has been said and written on this topic, but superficial instruction is still prevalent. Complaints from committees, commissioners, and boards of education have been made and reiterated, and some improvement, no doubt, has been the result. But with reference to a large proportion of schools, what is their condition? Take the universally required studies of arithmetic, grammar and geography. One who examines the same schools from year to year,

will find pupils reported as having been *through* their text-books on these subjects, several times; and it is very evident that they have much to learn before they become so *thorough* as to be able, satisfactorily to themselves or others, to give an explanation of important elementary principles, without the promptings of the teacher. The truth is, they began by half learning, or by being half taught; and if they continue to proceed in this way, it will be necessary for them to commence at the beginning of their text-books every term. There are many exceptions, no doubt, both of teachers and pupils. But more thorough instruction is certainly a pressing want in a large proportion of common schools. A teacher is, not unfrequently, thwarted in his determination and endeavor to give thorough instruction. The previous habits of a school, and the foolish desire of parents to have their children advance rapidly, present obstacles which, in one term, cannot ordinarily be overcome. Parents are apt to complain of the slow progress which their children are making, and another teacher is employed for the next term. Influenced by the pressure from without, he is induced to urge his pupils forward. They "go ahead" so far as the pages of their text-books are concerned, thinking too little of the paramount importance of being right. The only *right* way is the *thorough* way, seemingly slow, at first, it may be, but, ere long, accelerated and sure, with no turning back to find the true course, but right onward with confidence and satisfaction.

The time lost in our schools, in consequence of superficial instruction, is immense,—*enough*, if it were duly employed, to make the losers of it well versed



to give their active aid for securing the better success of free schools. They have done well, and coming generations will hold them in grateful remembrance. But to carry forward the impulse which popular education has received, the services of a larger number are required.

So far as I have acquaintance with common schools, there is a want with regard to the study of history, and especially the history of our own country. History is not expressly named, in the statutes of New Hampshire, as one of the subjects which must be taught in schools; and, in general, teachers are not examined in history, unless it be incidentally connected with geography. The consequence is, that it is taught very irregularly. A teacher in one season will form a large class in history, and teach it successfully, because he loves history and loves to teach it. But, the next season, another teacher is employed. He has never made history a special study, and having little interest in it, he neglects it, or omits it altogether. But he recommends the study of some other branch of knowledge. It was well, perhaps, to study the last, but not well to neglect the first.

There is, in fact, a general want, in common schools, of a more systematic course of study for such pupils as are sufficiently advanced in the elementary branches to justify their commencing some new branch. How little do the mass of young men, who leave our schools, know of the structure and operations of that government under which they live; and in which they are to bear a part by their votes in electing its chief officers! The study of Human Physiology has recently been introduced into many

schools ; but the Physiology of Vegetation, and other branches of Natural History, all of them practically important, have seldom been named in connection with common schools. There are elementary treatises on these subjects, suitable for common schools ; and the understanding of them is far less difficult than is generally supposed. A selection from these, and from books on the several subjects of Natural Philosophy, might be made, and the pupils in the higher classes might learn many facts and principles, of which many bright intellects are likely to remain entirely ignorant.

Drawing is an exercise which has seldom been introduced into common schools. Children, with few exceptions, are fond of making efforts at Drawing ; and, as a means of amusing occupation, they often have leave to use their slates and pencils or the blackboards, for this purpose. If these childish aspirations were duly encouraged by direct instruction, much valuable talent might be developed, besides affording much pleasure and recreation of a harmless kind, imparting a love of the beautiful, both in nature and art, and diverting the mind from the contemplation of low and unworthy objects.

I might proceed to speak of other topics—such as a want of better discipline and order in the school-room, of more attention to exercises in composition and vocal music, of uniformity of school-books, of more equal school districts, of just methods of dividing school money, of more accurate and full school statistics, of more careful supervision ; and of adequate wages, especially to female teachers—but, passing by these topics, I will close my desultory remarks

by referring to the too prevalent want of interest with respect to the morals of schools. The feeling of interest in behalf of the morals of schools, has been much weakened, I believe, by the use of a maxim, which, though true in some respects, yet is false and hurtful in the way in which it has been applied. The bad moral practices of a school have excited less anxiety in the hearts of parents than they should have done, because they have said to themselves, "It is necessary or well for our children to become acquainted with the ways of the world, though they *are* bad, for we may prevent bad consequences by care and watchfulness at home." Now this may be true in a certain sense. It is true, that a knowledge of the arts of deception and corruption, or of the dangers to which virtuous principles may be, and often are exposed, may preserve the young from being betrayed by the seductive examples of the vicious, and arm them beforehand against temptations, if duly warned by parental love and fidelity. But when such a saying is raised to the dignity of a prudent maxim, and carried into practice without due regard—as it too often is—to the weakness, the ignorance and inexperience of the young, it may produce very serious evil consequences. The young have seen no exhibition of these consequences; experience has not taught them circumspection, and often they may be drawn into the whirlpool of vice before they are conscious of having approached it. I know that vice is said to be odious, and "to be hated, needs but to be seen." But the odious features of vice are apt to be concealed. Between young hearts there is a quick and active sympathy. What the eye sees and the ear hears

makes a direct impression, and leads speedily to the foundation of habits, which neither precept, nor reasoning, nor remonstrance can correct. Too much care cannot be taken in arranging the circumstances in which the young are placed. Let the moral instruction at school be ever so bad, and the moral circumstances bad, the latter will be likely to gain the victory and produce moral ruin. A careless exposure to the fiery trials of the world may cause deep burnings, and leave scars that shall deface the moral image for life.

It behooves all to be vigilant and active in the cause of popular education; not parents, nor teachers only, but all others, men and women. We are responsible in this matter. All can do something. Upon us of the present generation rests the obligation of educating—of training up in the right way, that which is to succeed us. The next generation will be what we make it. It will be wise, intelligent, and virtuous, if we faithfully use the instrumentalities which God has put into our hands. We lie under a weighty responsibility; it is not in our power to escape from it.

The influence of the free school is great. After the influence of home, none is greater. In the free schools of New England, there are now, during the winter, nearly seven hundred thousand pupils, all under influences for good or evil. Who will not strive to do his part towards improving the condition of the free schools? Who will not bid faithful teachers God-speed, and show by his deeds that his heart responds to the utterance of his lips?

their primers, the older ones from their spelling-books, and sometimes there was an oldest class who spelled from a dictionary, and gave the meanings of the words.

In the second epoch there was less attention given to the subject. I can distinctly remember when the interest in the spelling class began to decline, in the school which I attended; I remember studying my lessons carefully, and being very anxious to get to the head of my class, and then caring nothing at all about the matter; and I remember there being no spelling class, at least for me. The oral system fell into discredit, no other took its place, teachers knew no other; the older scholars dropped the subject, other studies engaged their attention. It got to be disreputable to be in the spelling class. Parents said that their children had been studying spelling ever since they began to go to school, and that it was a pity if they didn't know how to spell. As the study of the subject went out of fashion, the knowledge of it declined, and it ceased to be so much of a shame to spell badly. Of the seeds sown in this epoch we are now enjoying the fruit, and I believe that a great majority of those educated in it are bad spellers.

The third epoch is marked by greater interest in the subject. The increase of attention to schools and the general subject of education, has reached spelling among other things. The effect has been action in various ways. The old way of teaching spelling orally from primer and spelling-book, has been reinstated; but it is not now the only way. Others have superseded it in some schools, and threaten its existence in all; others, besides these, have been sug-

gested, but as yet exist only as suggestions; and there is one party among us, who, finding the knot of English orthography too hard to untie, propose to cut it. I mean the Phonographists, a numerous and most respectable body, whose views, urged with great force of argument, meet us at nearly every educational Association, and whose plans cannot be passed over in silence.

They propose to abandon the Alphabet, and to supply its place by a new one, in which they intend to represent, by a fixed sign, every elementary sound in the language; this done, words being nothing more than compound sounds, or combinations of compound sounds, they can be, and by the plan proposed they are to be written as they are pronounced.

The principal advantage to be gained by this change is the saving of time to all learners both of reading and spelling, of this and all future ages: an advantage which is certainly very great, and which it will require strong objections to countervail. Such objections do unquestionably exist. Without aiming at expressing the general course of argument against Phonography, I shall give reasons which satisfy me that it never can and never should supersede the system now in use.

The great objection is that against every new thing; the argument of conservatism against radicalism, the old against the new, the past against the future. The inertia of the whole world is opposed to every new system; and, unless there is vital energy enough in it to move the world, it perishes from its own impotence. Unless there is life enough in Phonography

to change all of us, it will subside into silence, and in a few years things will be as if it had not been.

I think it a strong objection that, in many cases, the derivation of words would be lost were their spelling changed. The derivation and also the meaning, so far as derivation gives it to us; and if there is any thing in the idea that the elementary sounds have a meaning of their own.

The analogy of languages would, in a great measure, be destroyed. For, I take it, languages differ far more in pronunciation than in spelling; certainly so, if, in considering the spelling, we permit elements of the same kind to change with each other. Look, for instance, at such words as night, right, rich; nearly alike in spelling in many languages, in all differing very much in pronunciation.

What has had great influence with me is the consideration that the proposed change would destroy all opportunity for improving the pronunciation of the language. There are many words in which the vowel has been corrupted or mistaken; as, for instance, words in which the unaccented *ā* is mistaken for *ě*, or corrupted into *ĩ*; as in mountain, cabbage, mispronounced mountēn, cabbĭge.

There are other words, in which the consonants are silent where it would be well to sound them, and in which they are corrupted, where it would be well to restore them. In such words as light, might, night, the guttural *gh* is not quite silent. Careful speakers go beyond the dictionaries in this matter. Do we not properly sound the *t* in listen, moisten, and the like? Is it not right to sound the *n* in autumn? Is *l* utterly silent in calf and chalk? In those cases in which *ti*

sounds *sh*, and in the very numerous similar cases in the language, may not the very obvious corruption be by-and-by corrected? Whose ear, except for the effect of familiarity, would not prefer corruption to corrupshon, perversion to pervershon? In all these cases, where the present pronunciation is clearly the effect of an untrained ear and unskilful vocal organs, and where the spelling indicates a better, Phonography stops up the path to improvement and fixes us in error.

Besides, Phonography would render useless all the existing editions of all writers, and would, of course, make new editions of them necessary. The expense that this would involve us in can be estimated by considering the cost of printing every book in the English language. How many books, worth anybody's reading, are there in our language? How many books can all the presses in Great Britain and the United States print in one year, together with the ever-increasing multitude of new works, the newspapers and other ephemeral productions? Without much data to make a guess from, I should say, that in not less than one hundred years could the existing books be replaced by those in which the words are printed as they are pronounced. Here, then, is a very strong reason against change: the time it would take to place us on the same ground in respect to literature on which we now stand; and the enormous expense with which such a change would load us and our children. But should the change be made; should every man, woman and child who speaks the English tongue, write and print phonographically, henceforth and forever, we should be very far, now



or hereafter, from having that uniformity of spelling on which depends the advantage of Phonography. Every man would spell as he pronounces; and of course there would be as many different spellings as pronunciations. And how variable is pronunciation. When we come to its niceties, how few agree exactly in any one point. The alphabet of the Phonographers, which I suppose they have made up with great care and consideration, differs essentially from that which might be made from the analysis of sounds of many of the best orthoëpists; indeed it is unquestionably incorrect in several points. If, then, the doctors disagree, how will it be with the mass?—with the unlearned? We should have confusion worse confounded. Indeed, we can get a pretty fair sample of the spelling we should have, by inspecting and comparing the letters or other writings of those who, from early and perhaps ingrain ignorance of orthography, now spell phonographically. Take into consideration, that besides the variation of man from man, every year brings changes in pronunciation. Who can fix fleeting sound? Who can say to fickle taste, here stop and stand still forever? Where is the autocrat that in this free country can control every man's power over his own tongue? What can follow from writing by pronunciation but endless variation, fluctuation without law, change perpetual and continual; confusion, like that into which the sons of men fell, when, while they were building the tower whose top was to reach unto heaven, the Lord confounded their language, so that they understood not one another's speech? There is, then, no escaping the system of English Orthography, essentially as it now exists;

and our next question naturally is, What principles should guide us in our methods of teaching it?

At the first view, the subject of orthography looks like a mere naked, narrow surface; but on closer inspection it shows itself to be solid and limitless. It has general principles, but few of which have as yet been discovered, and whose investigation no man can pursue without understanding all of that part of the philosophy of the voice which relates to pronunciation, or without knowing the whole course of English literature and the English language. Our pupils can go but a little way in such studies; indeed, but few of us can go far in them. In no school and in no college can a thorough knowledge be acquired of any subject whatever. In fact, no man knows all of any thing. Newton's memorable comparison, in which he declares himself to be but as a child picking up pebbles on the shore of the undiscovered ocean of truth, is to be admired not only for its modesty but for its veracity. It states the deliberate conviction of one who knew. As we advance in the conquest of any subject, it is not on what lies subdued behind, but on the unsubdued before, that our thoughts fix. Measured by human ability, every art and every science is infinite.

We cannot do much, but we can do something.

I. We can develop the talent for spelling in our pupils.

II. We can correct the mental defects owing to which they make mistakes, and on which these errors may be said to be founded.

III. We can give them mental pictures of all common words, and a habit of writing them correctly.

IV. We can give them a knowledge of all the well-ascertained rules.

1st. We develop in our pupils the talent for spelling. It is certain that men differ as much in their natural gifts in this study as in any other ; and it is as proper to say of a person, that he has a talent for spelling, as that he has a talent for painting, for language, or for mathematics. Teachers know this by experience. In every school there are dunces in this department who are good scholars in every other. Of two persons who are nearly equal in other departments, the one who is, on the whole, superior in every thing else, will be as apt to be inferior as superior in this. This is even the case where the same course of study has always been followed by both, and where no circumstances render difference probable.

We find great differences in fondness for the study among our pupils. It is pleasant to some, to others utterly devoid of interest.

As the subject is not adapted for show, a great orthographical gift, like a gift for music or for mathematics, would be apt to pass unobserved. Moreover, every body is expected to spell well, and it is negatively, in deficiency, instead of positively in excellence that we shall find natural differences in ability.

There is no family of children who have not one or more members distinguished for bad spelling. The talent runs in families even like music, painting, and mathematics, and descends from father to son through generations ; and people sometimes excuse themselves for bad spelling, on the ground of hereditary deficiency. "Were you frightened when you made those mistakes?" asked one member of a Teacher's Insti-

tute of another; "Not at all—none of my family ever spell well," was the self-congratulatory reply.

These facts are, I think, not to be explained except upon the supposition of a difference in mental constitution. This being the case, there must be the same difference between learning and ability in spelling that exists in other things. I suppose the talent for spelling to be like that which distinguished the first man who put into practice the idea of writing language. It depends on a discriminating ear, an accurate eye, and the power of analysis. Any course which tends to develop these, must conduce to the desired end. Music would be effective, because it would develop the power of discriminating between sounds. Drawing and writing, from a similar reason, in respect to the eye. Any thing would be useful which tends to promote order, accuracy, and the habit of close observation. Of the greatest use would be the practice of analyzing words into their component sounds; for this is the indispensable first step towards representing these sounds by written signs.

2d. We can correct the defects of mind, owing to which our pupils spell badly.

This is the same as the preceding proposition in its essence; but as it is stated negatively, it gives us some new practical points.

Mistakes in spelling can be classified; and the different classes will be found to belong, in the main, to as many different classes among those who spell.

First and most numerous are those, who spell by sound; this class may be divided into those who do not hear accurately, and those who, although they

hear the sounds, do not represent them by the proper signs.

Some habitually omit letters, which is the effect of carelessness. Some misplace the letters, though they write all of them; for instance, the word scold, they write sclod. I should never have imagined this error if I had not seen it. It arises from a want of connection between the perceptions of the form and sound of words. It may be remedied by practice in analyzing words into their component sounds. When writing rapidly, it sometimes happens that the mind outruns the pen, and a letter or syllable being written before its time, is mixed up with a preceding word. This may be remedied by inducing a more orderly habit of mind. Other defects, and the methods of correcting them, will occur to every practical teacher.

3d and 4th. We can give to our pupils mental pictures of all common words; and a knowledge of all the well-ascertained rules. We wish them to be able to write every common English word correctly, whenever or wherever it may be presented to them; and without being obliged to stop to remember the spelling; so that spelling may be no obstacle to their writing as rapidly as they can think. This is practical knowledge. Ability to call the letters of which words are made up, is not ability to spell; nor is it of any use whatever in itself; it is only useful so far as we can make it assist us in writing words accurately.

Let us analyze the process which we usually go through in writing words. A word presents itself to us as a member of a sentence which we have in our minds, and which we are in the course of putting on

paper. There is a picture of the word, latent in the mind ; the occasion brings out this picture, and the hand puts it into shape by a simple exercise of the will. We write the word correctly or incorrectly, as we have been in the habit of writing it. If it looks wrong when it is done, or if we are not sure whether it is written correctly or not, our work stops, and we endeavor to remember the spelling. Now, in nine cases out of ten, if habit has not served us, memory will not aid us. This forgetfulness occurs not only where the usual spelling is not fixed by habit, that is, where there is no distinct picture of the word in the mind, but also when any accident disturbs the mind of the writer ; if some one asks him a question, if he finds the inkstand out of place as he goes to fill his pen, or if the pen does not write easily, in all such cases disturbance of the attention destroys the picture of the word, and that no effort can restore.

There are two classes of words exempt from such liabilities, those with which we are very familiar, and whose picture no common circumstance can destroy ; and those whose spelling follows rules with which we are acquainted. That must be the best way to teach spelling which makes these classes contain the greatest number of words.

Of systems of teaching spelling there are two, the oral system, and that which requires that the words should be written ; and these systems may each be followed by an indefinite number of different methods.

First in order comes oral spelling ; first, because it is in most general use ; last in the order of merit, for I think it can be demonstrated to be nearly useless :

Nearly, perhaps not quite. I suppose that a young person of good orthographical ability could, in time, learn to spell that way; not, however, directly by that system, but indirectly through it. It is the way in which most of us were taught; and though those who spell well owe their ability to do so more to the means they have taken since they left school, than to what we learned there, still the system deserves some credit.

When children begin to learn to spell orally, the exercise is merely one of memory: the child learns, when the teacher says cat, to say c-a-t; but without any conception of what c-a-t signifies. I remember being particularly struck, on visiting a school in which there were very young scholars, with one little child, who had to spell some word with a *ff*, or other double letter in it. The word was spelled over many times to the child, but the double letter was too great a difficulty to be got over, and the teacher sent him to his seat to study his lesson. He did not look at the book—evidently it could have benefitted him nothing if he had. Called up once more, and hearing the *ff* repeated again and again, at last he said it correctly; but he had no more idea of what *ff* signified than he had of the Binomial Theorem. I speak of this instance, as illustrative of what is generally the case. Young children have no conception whatever of the use of the names of the letters which they repeat oftentimes so glibly. They learn these names always by a sheer effort of the verbal memory. They could learn as much Chinese with the same exertion, and with nearly the same advantage. The exercise is perfectly bald. It is connected with noth-

ing in the child's past experience; he has never seen, or heard, or conceived of any thing having any relation to it.

When we consider the length of time spent in this way, with no useful result, we are led to wonder at ourselves and all who have had the care of children since this system came into vogue. The same time would enable a child, if circumstances favored, to learn to speak the French language with ease, and with greater propriety of pronunciation than, I believe, grown people ever acquire; to speak his own language with ease, grace, and exactness; and to write all the words in it, except those anomalous and difficult, with correctness and in a plain, legible hand.

The next step forward by the oral system, is this: the child learns that written letters correspond somehow with spoken letters; and he acquires the power of learning his spelling lesson by study. Gradually he discovers that certain sounds are usually spelled in certain ways; so that when he hears a word he can give the names of its letters by its sound. Here the system ends; this is its utmost limit.

Unless the learner has a good ear, a strong tendency to exactness, and the power of close observation; unless his home influences are favorable, and his course of spelling is continued until he has considerable maturity of mind, this system will not do so much, or any thing near so much, for him. But granting so much, abundant evidence as well as the clearest reasoning show that very little is accomplished towards the desired end; that is, an ability to write all the words in the language by habit, without



mistake, spontaneously, and without any difficulty, stop or stay. The knowledge which he has acquired is of little or no use when he writes; for no one, to enable himself to write the letters of a word, repeats their names; no one, when writing the word name, for instance, says n-a-m-e, any more than an artist, when painting a tree, says leaf, branch, shadow, as he puts them on the canvas. I have had pupils who could spell well orally, and who could not spell at all when they wrote. I remember one young man in particular, who could spell, orally, every word in his spelling lessons, yet when he wrote them he would make mistakes wherever it was possible. I have no doubt that every teacher has noticed many similar instances. The celebrated Report on the Boston Schools, which excited so much discussion, disclosed no fault in those schools, if I recollect right, so great or so general, as the bad spelling of the scholars;—a disclosure disheartening, no doubt, to the teachers, as showing the last result of many years of instruction, and pregnant with information to those who wish to study the merit of the oral system.

Moreover, the knowledge which is acquired by this system is peculiarly liable to be lost; for it depends, for preservation, on the verbal memory, and that faculty diminishes as we grow older. This decay is perhaps shown more plainly in spelling than in any thing. For as the verbal memory is the lowest of the intellectual faculties, so the mere memory of the letters in a word, and their relative position, must be its lowest exercise. We who have been taught by this system, have sufficient testimony, from our own experience in regard to ourselves, and from the expe-

rience of others, that it is very difficult to maintain a respectable degree of accuracy in spelling. A lady told me, not long since, that once she could spell every word she thought of; but that now, when writing, she could make out to spell correctly only by constant reference to a dictionary. Another said, that when she wrote without thinking of the spelling she did well enough, but that when she had to think how to spell a word, although she used to be a good speller at school, she never could remember the spelling; and, having nothing to go by, she was as likely to go wrong as right. I have in my mind a pupil of my own, who was among my best spellers; and who, though improving in other respects, has, in the six years which have passed since she was at school, become very imperfect, if not absolutely deficient in spelling. Yet, on questioning her, I found that she was not aware that she did not spell as well as any one. I have observed the same deterioration in others, and the same unconsciousness of it, which makes it remediless; and I believe it to be a good general rule for all taught by the oral system, that the older they grow the worse they spell.

Rejecting this system, and considering it established that spelling should be taught by writing, I have only to speak of several methods, which may, however, with some variation, be applied to either system.

One of these, which is practised in many schools, is to give words from the reading lesson to be spelled. Several advantages are claimed for it. It dispenses with the spelling-book; which is very much in its favor. For the expense of furnishing all children

now learning to spell, and all who will learn hereafter, with two or three spelling-books apiece, it would be very well worth while to get rid of. This method puts the spelling-books on their merits. Unless there is in their use a clear gain, worth the money spent for them, they should not be used. Another advantage is, that it enables the teacher to select the hard words. By the common mode of teaching, about as much time is spent on those words which no one misses, as on those which are frequently missed. If, therefore, the time spent on the easy words can be given to the hard ones, that is clear gain, and should be counted in favor of the method. A third advantage is, that it teaches children to pay attention to the spelling of words as they read them; for, as they are liable to be called on to spell any word in their reading lessons, they will pay attention to the manner in which words are spelled, and will get into that habit. An objection which goes to balance these advantages is the want of system of this method. It begins no where and ends no where. And it would be impossible, after spelling any length of time, for teacher or scholar to be sure that the art of spelling was mastered. The same objection, among others, can be urged against the course of those teachers who give no stated instruction in spelling, depending on the effect of correcting the spelling of the compositions, transcripts, translations, and abstracts of their pupils. Whatever may have been the effect of this plan with some who have tried it, I feel confident that it would generally fail. Correction of misspellings by the teacher does not prevent the pupil from

making them; and in many schools would have but a slight tendency that way.

The method of Mr. Alcott, in a school composed chiefly of young children, was to converse with his scholars on the meaning of every word spelled; so as to create an interest in it, and make them perceive its connection and use. They wrote, or rather printed, for they had not learned to write, these words from their spelling-book, until they knew them, and then spelled them orally from dictation. Such a method requires a great deal of knowledge and a high degree of skill in the teacher; for he must not be satisfied with giving them information, he must make them active recipients of what he gives them. Whoever reads the account given of Mr. Alcott's spelling lessons in the *Record of a School*, will, I think, desire to emulate him, even though with little hope of attaining his success; for very few have his skill in conversation, or his power of finding a common ground between his pupils and himself. He found it in the intellectual and moral nature of his children; and by means of their consciousness of these, he made them not only understand but also feel and thoroughly appreciate the nature and use of the words of their spelling lessons. It seems to me that such a method, applied by one competent, is nearly perfect, as far as it goes.

The method which I have followed for the last two years has several advantages. It dispenses with the spelling-book; it does not consume much time; I have found it interesting to my pupils, and it is thorough and efficient. I do not see why it may not be

applied to all schools, whatever may be the ages of the pupils.

Each pupil has a blank book, in which the words spelled are written with pen and ink. I use Worcester's dictionary, which I go through regularly, from beginning to end. At first, all my pupils were in one class, but after a while the best were separated from the others. With the lower class my method was to write the words to be spelled on the black board; a few minutes were allowed the class, to study them; the rules of spelling were given and explained whenever they were applicable; if there were any words whose meaning was not understood, they were explained; and I stated what I knew of the derivation and history of all interesting words, and made use of any information I possessed in regard to the lesson; the words were then pronounced, first by the teacher and then by the scholar (it would be a good plan to analyze the words into their elementary sounds, instead of merely pronouncing them); the black board was then cleaned, the words were put out to the class and written by them in their books. The lesson was then written over again on the black board; the pupils compared their work with that on the board, and they noted their mistakes, marking them with a cross or otherwise, and the teacher called for, and recorded the number of mistakes which each had made. The teacher afterwards collected the books, examined them, and wrote, in a book kept for that purpose, all the words which were misspelled; he began his next day's lesson with these words, and continued to do so until every word had been spelled correctly by every member of the class. It will be seen that every word

is studied three times by the pupils,—when the lesson is first written on the black board, when the class write it, and when the teacher rewrites it; and every time a word is misspelled, it is, in the same manner, studied three times.

The higher class, as they do not require so much study, have the lesson written for them but once. Their books are examined, either by the teacher, or, what is better, by pupils detailed for that purpose.

A further step forward is, not to write the words at all; as those spelled wrong are marked, the pupil would learn, by referring to the dictionary, to correct his errors.

The whole process takes the pupils twenty minutes each day. The advanced class write one-third more words than the other, and make considerable more progress from having fewer mistakes. I gave, at first, nearly all the words in common use, both simple and compound. When the laws for making compounds were well understood, I gave only the simple words. I also dropped all words not likely to be misspelled.

If the lower class were to continue at the same rate which they have been going for the twenty months since they began, they would require five years to finish the dictionary. If the higher class go on at the rate they have been going, they would require three years. But our progress is not by uniform, but by accelerated velocity. Slow at first, it grows faster as the pupil advances, and is finally extremely rapid. The dictionary would be finished, and all the misspelled words reviewed, in less than three years.

In applying this method to young children, it will

be necessary, after writing the lesson, to let them copy it before they attempt to write it from dictation. This will give them a very useful lesson in writing. They should analyze each word twice; once before they copy the lesson, and again before they write it from dictation. The meanings of the words should be taught to them in such a manner that they will not be likely to forget them. If the dictionary is used, only the words which the child uses or meets with in the books he reads, should be selected. Three objects, besides spelling, would be attained by such lessons; writing, in perhaps as good a way as could be devised, were that the only end; pronunciation and articulation, in a very thorough manner, because all the common words in the language would be analyzed by the pupils; and definition, which is best taught by the living voice of the teacher. Considering that these four subjects are the first to be taught, I should think that, in primary schools, two hours each day might be profitably spent in this manner. Supposing a child to begin school at seven years of age, at twelve he would have completed the dictionary, and be able to spell any word in the language; and this may be done with the means in every one's power. Were a proper course continued, the child, on leaving school at sixteen, would be a perfect speller by habit, and able to fortify his memory by the aid of principles fixed permanently in his mind.

To do this, we want a good spelling-book—a complete, scientific treatise on English Orthography—containing all the principles of spelling, and all the words of the language arranged according to them. Such a book cannot be written by an ordinary man.

It can be written only by one who, having spent long years in investigating, with the greatest industry and ability, the whole course of the English language, sits down to this work as the crowning labor of his life.

No meaner man should dare to write a school-book. And as to the crowd of such who manufacture Readers and Arithmetics, Spelling-books and Grammars, with no especial preparation, and no motive but praise and pay, verily I say unto you, they have their reward.





## LECTURE VIII.

---

### PHYSICAL EDUCATION.

---

BY REV. DARWIN H. RANNEY.  
OF WILMINGTON, VT.

---

EDUCATION may be defined—*the perfecting of all the attributes of human nature*. It consists in the training up of a helpless immortal being from infancy to manhood; from a state of utter helplessness, dependence and ignorance, to mature physical strength, mental competence, and moral greatness. Its province is to give him competence, and endurance for a life of labor and usefulness, into which his Maker has called him.

There are three grand divisions, into which the subject naturally divides itself: *Physical, Intellectual, and Moral Education*. The first treats of the perfection of man's corporeal nature, the second of that of his mental faculties, and the third of his moral powers. To secure one's highest happiness, honor and usefulness, each of those natures must be cultivated simultaneously and symmetrically. To neglect

or abuse either, is to make of him a useless, deformed, and comparatively unhappy being. Give him physical power alone, and he is *a mere animal* ; and has his relative place with the draught-horse and the dromedary. He lives only to eat and drink, and toil and bear burdens. Or, if the depraved propensities and passions develop themselves with his strength, (as they necessarily will,) he will have kindred with the wolf and the tiger, and live to destroy and to devour. Give him *intellectual* together with physical culture, to the neglect of moral cultivation, and he may possess ability and influence, but that ability and influence will be perverted in their application, and their possessor be qualified only to do evil, and thoroughly furnished for a life of wickedness and infamy. Cultivate the moral sentiments, to the neglect of one's physical powers and intellect, and you have a child in weakness and imbecility, although he be a prodigy in purity of thought and tender sensibility. He may be admired for his virtue, and revered for his piety. But these excellencies of character live and die in his own bosom. They are not operative upon society around him. He lacks the energy and efficiency to infuse into the bosoms of others the noble sentiments and tender emotions which find their dwelling in his own. Neglect physical training, the full development of one's corporeal nature, and genius, intelligence and virtue alike are inert. Of what avail is mental endowment, or intellectual cultivation, or moral worth, so far as concerns the world without, (upon which we were all created to act,) to him who possesses not strength, or endurance, or health to employ his faculties for some useful purpose? How many

can be found upon whom nature has lavished her gifts, and whom science has crowned as her votaries, who are dwarfed in stature, crippled in strength, and invalid in health, so as to be inefficient, useless, and absolutely dependent—and all from the neglect or abuse of their physical natures? In this view we perceive the importance of this *threefold culture*; the indispensableness of a simultaneous and symmetrical cultivation of all the powers and faculties of our being.

The education of a child is always progressing. From the cradle to middle life the important work is perpetually going forward. So susceptible is the child to impressions, and so imitative in his propensity, that every human being becomes a teacher. Not only those who voluntarily, and from choice, give themselves up to this most interesting and important work, but those who would discard it, and be indifferent, are coöperators in forming the character and shaping the destiny of the rising generation. The petulant servant in the nursery, the idle playmate in the street, and the profane ostler in the stable, are daily giving lessons to our children, whose influences time can never efface. Every mechanic's shop, field of agriculture, and warehouse, is a school-room, where lessons in physical education are given and the muscular system exercised and its powers developed. Indeed, this branch of education begins in the feeblest infancy. The child's first efforts in action are the beginning of his education. The use of his hands and feet is an instinctive effort at acquiring knowledge. The rudiments of physical improvement are acquired in efforts at seizing a candle or handling

a toy ; in attempts at creeping or walking, or uttering articulate sounds. We see this work carried on still farther in merry sports and useful labors, in the toils of the field, in domestic arts, and in the workshops and manufactories of the countr . It gives that grace in movement, correctness and rapidity in action, and skill in workmanship, which excite equally our wonder and admiration. With what interest and surprise have we marked the development of muscular action in music !—its adaptation of itself to time and tune !—the wonderful facility, accuracy, and rapidity of the movements which pass upon the keys of the piano and the strings of the violin ! The melody elicited strikes the uninformed observer more like the production of magic, than of the studied efforts of the performer. No less complicated and curious is the execution of vocal music, and indeed the utterance of all articulate sound, when we consider the action of the several organs of speech, of the muscles of the larynx, tongue and lips, in giving such an endless variety of tone and enunciation. All appears to be directed by studied design, and yet there seems no time for the action of the will on every particular. What can it be but *the force of habit* which is so controlling on all our actions, and which is nothing more than the result of physical education, the training of the muscles to systematic action ?

But the design is not entertained of dwelling on the curiosities of our animal organism, but to present some of the principles of physical culture, which demand to be considered in connection with other branches of educational instruction. The subject may afford less scope for the display of literary taste,

or talent at declamation, but it is fraught with so much interest and practical importance, that it cannot fail to secure the attention of all who value utility as well as amusement.

Our subject will require an examination into the laws of our being which pertain to the preservation of health, and the perfect development of the corporeal functions. And happily we are not left here to the arbitrary rules and regulations which physiological science has brought out, and to human theories alone. We are to be guided in a great measure by those instincts and propensities which have been implanted in our nature at the beginning; and which are a safe guide to such as heed and obey all their dictates. If the new-born infant were under the necessity of being taught the existence and use of the muscles of deglutition, and the labial operation of nursing, before he could supply the demands of appetite, he would famish ere the requisite knowledge could be obtained, and inevitable extinction would result to our race. Physiological rules may be of service to such as have forsaken the plain and safe paths which nature prescribes, and perverted alike their appetites and their judgment. But they are not necessary to such as are the pure disciples of nature; who have obeyed, in all things, the instincts which were created within them. We are favored with impulses, which prompt us to a proper selection and regulation of diet. The same laws operate in us as in the mindless brute, to direct *when*, and *what*, and *how much* we shall eat. And, were our mode of life in other respects such as nature dictates, we should find no danger attendant upon following the direction

of this instinct. There may be those who find it necessary to live by rule and eat by measure ; but the hale and healthy, almost universally, are strangers to all philosophy and theory, in regard to modes of life. They are children of nature, who know and follow only her teachings. She has guarded our welfare by giving us a relish for things salutary, satiety when we have partaken sufficiently, and disgust for what is unwholesome and detrimental. And she prompts to that activity which is needful to the growth and healthy action of the animal functions, and gives us timely warning against the deleterious influence of sudden changes of temperature, and how our clothing should be adjusted so as to be comfortable and promotive of health. In all these matters Nature is our teacher.

But it may be necessary to advert to the lessons which she gives us, in a brief and particular manner, to render her instructions the more forcible.

The preservation of health and the perfect development of the human constitution, depend mainly upon four conditions, which are to be individually considered,—*Food, Exercise, Air, and Clothing.*

I. It is needful that one should have *his diet well regulated*. This involves the consideration of the quality, quantity, and manner of receiving food. It is well that public attention has been particularly turned to this subject. We live in an age of luxury and indulgence. The rapid accumulation of wealth among the yeomanry of the country, and the abundant supply of the means of gratification, have induced a great change in their modes of living ; a change most detrimental to the health and constitutions of

their offspring. Our grandparents, the pioneers of the country, whose heavy blows levelled the forests upon our bleak hills, and whose hard hands subdued the rugged soil in their intervening valleys, lived *coarsely* and fared *scantily*. Hence their iron frames and robust constitutions. Some of them yet linger among us, the heroes of the Revolution, or the equally to be honored heroes of that struggle with poverty, privation and hardship, which turned the barren wilderness into fruitful fields, and the haunts of the wild beasts into the pleasant homes we occupy. They have outlived their generation, and seem to defy the laws of human decay. The secret of their endurance and longevity, may be found in their mode of life. Our parents, many of them, partake measurably of their peculiarities. They are sons of hardy sires, and have been schooled somewhat in the same severe habits. But the third generation is evidently quite degenerate in physical development. We are comparatively dwarfed in stature, delicate of constitution and enervated by occult disease, so as hardly to be recognized as the descendants of the Allens, and Warners, and Chittendens, and Starks of a former century. The causes which have worked this change and which are tending to extinguish the blood of these noble sires, should be sought out and removed; and prominent among them will be found our luxurious habits.

The object of nutrition is to supply the waste which accrues from action, and in the immaturity of earlier years to furnish the materials of growth. There is always waste in action. The smoothest-formed wheel, as it passes over the even and polished



railroad track, parts with some of its substance at every revolution,—and even the drop of water that falls upon the rock, wears something from its surface. Vital action, equally with mechanical, is subject to this law. Effort always is accompanied with the expending of some of the material of our bodies. We eat to supply this waste; and, if our growth is not completed, to furnish the elements which enter into our maturing organism. And the question arises, What food is best adapted to this purpose? Appetite is our best guide to indicate the kind of food which, at different times, should be taken. This, when not perverted, is but the indication of what elements are most wanting to supply the needs of the system at any particular period. Children, and the young of all mammiferous animals, crave milk; and it is supplied to them by their Creator with the drawing of their first breath,—and it is interesting to notice, that our offspring do not cease to crave it when it is withheld by the natural mother. A *second mother*, as a substitute, is provided to every child, in some domestic animals, by the pressing of whose udders this universal spring of life's nourishment is opened.

Physiological science has demonstrated, that health cannot be maintained and the human constitution sustained, without the relative supply, in our aliment, of all the elements which enter into our corporeal system. By analysis, it has been ascertained that milk alone, of all articles of food, contains all these elements. It is for this reason that it has been constituted the exclusive food of the young. Hence its adaptedness to their taste and growth. Let it be wanting in any material, and how soon does the child

manifest the fact in the consequences upon his health and constitution! See that pale, puny babe, who totters along upon the floor from his mother's lap, hardly able to sustain his wasting frame, upon curved limbs, to a crack in the plastered wall, where he seeks to gratify what is esteemed a morbid appetite, by helping himself to lime from the crumbling mortar. You see his elongated and deformed head, and enlarged joints; they are an index of his difficulty. He is endeavoring to supply a deficiency in his aliment by artificial means. The milk he receives is deficient in the supply of lime, which is the main ingredient of the bones. They suffer from the deficiency of earthy matter. What causes the striking disparity between children grown in our large cities and in the open country? Something may be attributed to impure air and want of proper exercise, but more still to the deficiencies and impurities which exist in the milk on which they are fed. Think of vast herds of cows huddled together in one confined stable, with only floor enough to each one upon which they may lie down, tasting, perhaps, not once a year a morsel of green food, made to subsist on the refuse of some foul distillery—their bones wasting and softening by a constant drain, their teeth dropping out, the hoofs coming off, and general disease engendered, (such are the adopted nurses of thousands of little innocents in populous cities,) and can you wonder that they become infirm, diseased and tainted? And how much more enviable is the condition of those who rely on a *manufactured article*, which is extensively sold for milk? The only pure manufactory of this essential article of children's diet is found beyond the reach

of human ingenuity. It is only secreted in the bosom of the fostering mother, and has its combinations in nature's perfect laboratory. There is a domestic quadruped, which has an essential place in the yard of every family. On her account we prize the country; where we may turn *our own cow* into the verdant pasture upon the hillside, and, at the coming on of evening, see her return with distended udders, and into the pail between our feet pour out the pure, rich treasures her industry has gathered. And now the children gather around, singing the becoming pastoral—

“I love to see the cows come home.”

The nectareal cup is in the urchin's hand, and how eagerly he presents it to be filled and quaffed! How his eye glistens and his ruby cheeks glow as he sucks down the pure element of his young life, all warm and frothing as it came from its spring! The milking is past, and the old cow lies down for the night to rest. Industrious does she chew her cud, that the pail in the morning may not be left empty. We will enter the dwelling. The brown loaf and tin dishes are on the table. The milk-pan, well filled, occupies its centre, and upon a long bench behind are seated, according to age, more than a dozen boys and girls, each with a spoon in hand, waiting anxiously the moment when the delicious, harmless and health-ensuring evening's meal shall begin. How proudly presides that happy mother at this homely repast; and when the supper is ended, how happily repair those rosy-cheeked children to their repose. It may be in a garret, under a low and humble roof, on

which the rain patters dubiously; and many other things besides babies may be huddled together in those narrow quarters; corn-cribs and apple-bins may be there, and rats have their gambols around the beds of this favored group,—but soft lie their pillows, and dreamless is their sleep till the morning's light and the lark's merry song wake them from their sweet slumber. And now, with gleesome hearts and cheeks as fresh as the new-blown rose, they sit down again with eager appetite to their breakfast of bread and milk, topped off, perhaps, as the mother's special kindness allows, with a morsel of something more refined.

I am aware that this is a plain story, and very plainly told. It interests *one*, if no more, of this company—for it is a picture of olden times, and is no fiction. And furthermore, it presents himself as one of the same mother's group that entered upon its *second dozen*. And now they are *all* in the land of the living, and maturity of years; and not *one* of them has a pale face, or a halting step, or a dyspeptic stomach. The sire yet rejoices in the family he has reared—the mother is dead (and who wonders at it?). The boys and girls—their history is not written, but—they are not Lilliputians. The old homestead is not forgotten, nor its suppers and lodging despised, though the children there reared have *moved into town*.

The allusions may be interesting to many, for they bring to view our early years and our youthful training, and disclose the secret of our firm health and hardy constitutions. Let us return to these good old customs of our progenitors. Let us live according to a principle, which an inspired apostle understood and

saw fit to incorporate into Revelation—that children should be fed with milk, and not with meat, for they are not able to bear it.

Potatoes, next to milk, answer the requirements of this law of supply. Properly cooked and not extravagantly trimmed, they are very wholesome and nutritious.

But it is necessary to observe, that while our food should contain all the materials which enter into the composition of the body, it should also contain a proportion of innutritious substance, such as will keep open and active the digestive organs. Hence unbolted wheat is better than pure flour; and this is why such as live almost exclusively upon bread, find themselves under the necessity of using unbolted flour. Plain and substantial food, with some variety, is most according to nature; while ripe fruit and vegetables, each in its season, are not only wholesome but specially adapted to health. God has caused fruits in abundance to grow, in all latitudes, adapted to the wants of man, and given them their maturity and palatableness at precisely the period when our nature requires them. Acid fruits are the best antiseptics, and they are provided for us, in abundance, in the hot and sickly season which requires them. It is not true, as many suppose, that they induce disease, but rather that they prevent it, unless they are eaten when not matured, or else very immoderately. The quality of our food should be dictated, in some measure, by the state of the system. It requires to be different at one season of the year from what it is at another; and is to be varied always according to circumstances. Sometimes the digestive organs are torpid and inac-

tive, and again they are too much relaxed. In the former case we should supply more of the excrementary material, in the latter, that which is more purely nutritious. By a full understanding of these principles, and a judicious application of them, causes of disease may readily be removed, and the mother may become understandingly a most skilful nurse, and the cook the most successful physician.

But I pass to notice the *quantity*, as well as the quality, of food to be taken. The amount of nourishment required will depend upon the age and activity of the individual receiving it. Food is craved and demanded to supply the waste accruing from action, and to promote the growth of the body in its immaturity. The man in active life demands more sustenance than one of sedentary habits. He is subject to more waste, and must have a more generous supply. To the laboring man the demands of appetite are a safe criterion. He may eat to the extent of his desire (if he eats regularly, and of wholesome diet,) and he will suffer no harm. But the individual who exercises but little, will require correspondingly less food. When the supply is greater than the expenditure, the digestive apparatus is clogged, and the functions of life deranged. The child requires nutriment, both to repair waste and promote growth. Hence the craving appetite of young persons, and the amount they consume when they are maturing rapidly in size and strength. They are laying in, of bone, muscle and sinew, what they consume from the family stores.

It will be seen, that there is danger from over-eating, when the field is deserted for the school-room, and gambols in the streets for close confinement to

books. The idle school-boy, who is engrossed wholly with play, runs no hazard from good living, for he works off his food in the frolics of his play-hours; but his more hopeful classmate, who neglects pastime in his attention to study, may be sowing at the same time the seeds of physical decay and fatal disease.

But we must notice how food is to be taken. Nature does all her work systematically. She cannot, without violence, be subject to interruption. The stomach requires to be empty when it receives a meal. In such a condition only does pure hunger exist. If a supply is given, there immediately commences the mysterious and wonderful process of digestion. I need not describe the organ nor its operation; it is sufficient to know, that a radical change is gradually induced, by which food is converted into chyme and chyle, and then passes into the circulation to supply the wants of every function. It is most unnatural to disturb this process; to thrust into this delicate organ, during the progress of this transformation, foreign and crude material to pass on with that which is in process of digestion, into the intestinal canal. The pernicious and often fatal consequences must be sufficiently apparent. The habit of eating irregularly and recklessly; of stuffing one's-self with any thing and every thing, and at any time and at all times, is only a slow process of self-murder. Especially unnatural and unsafe is the custom of eating just before retiring to bed. The digestive apparatus, like other organs, requires rest, and to rob it of needful and timely repose, is a gross abuse.

II. There must be *appropriate and reasonable exercise*. The laws of nature correspond to that of

revelation. By the sweat of his brow man shall eat his bread. Health and life depend upon exertion as an indispensable condition. Notice its influence upon the law of waste. It carries off more effectually what is old and useless in the system, and supplies its place with new material. Thus oftener every part becomes renovated. This is one reason why exercise promotes appetite. And further, it quickens the vital powers, and renders more energetic the organic functions. The vigorous exertion of any organ draws to that part an increased supply of blood and nervous energy. If that action be but momentary, the equilibrium is soon again restored; but if it continues, more active nutrition is established. The organ or member of the body thus exercised, consequently increases in size and power. This is what gives to the arm of the blacksmith its size and strength, when compared with that of the delicate student, and distinguishes the limbs and frame of the day-laborer with power of muscles and tendons, above those of the slender tradesman.

In the same manner the action of all the fluids of the system is increased, and the process of assimilation promoted. Thus all the drains of the body are kept open and free, and healthy action is given to the secretive and excretive vessels. By refraining from exercise, the bones are softened, the muscles emaciated, blood-vessels obliterated, and nerves lose their characteristic structure. And the brain suffers correspondingly with other tissues. Imbecility of mind follows as certainly from want of physical exertion, as a diminution of corporeal strength.

Exercise should be vigorous, but moderate, and



should not be continued to lassitude and exhaustion. Long continued and severe exertion exhausts the vital energies, while the object of exercise is to stimulate and quicken them. Those who are accustomed to labor are familiar with both these results. And the student who has pursued too far a jaunt of pleasure or a game at ball, knows full well that what would have roused his intellect and quickened both his physical and mental powers, if desisted from at a proper time, defeats the ends in view, and renders him more sluggish and prostrate than before.

The same law holds true of the brain. Tax it beyond its strength or too constantly, and its power and endurance are diminished. The mind must not be developed faster than the body. The piano-forte manufacturer takes special pains to make the case of an instrument correspond in strength and firmness with the stringing it sustains. If the yoke is to be subject to ten tons of burden, as it usually is, it must be so encased as to sustain the strain. When we key up a child's intellect to its utmost, and delight and astonish ourselves with its performances, we must look well to the physical organization that retains it, and see that it has strength and endurance adequate to the task. When thought shall require no brain to develop it, and that brain cease to be absolutely dependent on four hundred organs of motion, which constitute the principal portions of the human frame, then, and not till then, may exercise be dispensed with or lightly valued.

It may be taken at any time, with proper intervals, except immediately before or after a full meal. If severe exertion directly precedes eating, the muscular

action draws off the nervous energy to the surface and extremities, and the stomach is taken at disadvantage; if immediately afterwards, in the same manner the digestive organs are deprived of requisite power. The period most favorable is the morning, when all the advantages of a pure and invigorating atmosphere may be enjoyed, and the stimulus of the solar light, before it is oppressed by the heat of noon-day, or obstructed with the damps of evening. It should be of such a nature as to engage the mind as well as the body. Labor which is lucrative, and which gratifies the innate desire of accumulation, or excursions which afford information, are therefore preferable.

Gardening—the cultivation of flowers—gathering specimens for an herbarium, or for a mineralogical cabinet—or picking ripe fruits (which are always at hand during summer and autumn), afford tempting opportunities for healthful exercise.

Attention should be paid to the attitude of children in sitting or walking. An erect posture, the free action of the chest, and energy and grace in motion, are things of habit, and must be formed. Let every young person avoid a stooping posture and lounging habits, by sitting always erect, walking with shoulders thrown back, and with energetic motion, that the development of his physical manhood may be perfect, and the operations of nature be not cramped and stifled.

The seats in school-houses should be so constructed as to afford ease in an upright posture, and support to the feet in a natural position. I have seen them so high, that the child could not *touch bottom*,

and without backs; and a teacher sitting up, with folded hands, a score of little ones upon them, and making it her chief business to compel them to sit, motionless and still, in that position, for the hour and a half, as though they were, or she designed to make them, pillars of salt. As the first step of improvement, a sharp cornered desk was placed behind to support the back, and an elevation erected in front, which served the double purpose of sustaining the *heads* of the smaller urchins and the *heels* of the larger ones. It was there, I fancy, at an early period, that I underwent, I need not say a distortion of the body, but a singular affection of mind, by which I have ever since been prevented from distinguishing, by grammatical rules, the *active* and *neuter* in verbs. That line which separates the one from the other I could never arbitrarily draw. It has seemed to me, on account of some idiosyncrasy of mine, perhaps, that whether a word *expresses action*, or not, depends on circumstances. "To sit," is given as an example of neuter, but, if it is *on such seats*, I am sure it must be an *active verb*.

In the want of correct models, let the architect go to work, with a child of each grade for a pattern, as the manufacturer constructs lasts, and as the economical housekeeper cuts out coarse cloth for her children's garments—blocking out roughly and with ample size at first; cutting down and trimming, till the requisite shape and dimensions are secured. This is the way to prepare models.

III. It is important to enjoy the benefits of a *pure atmosphere*. We should avoid the contamination of poisonous effluvia and noxious vapors about our

dwellings and school-houses. Often a fatal miasma arises from filthy cellars, foul sink-spouts, and stagnant putrid water in near proximity to our kitchens, nurseries and bedrooms. I leave this matter to those who are properly to be charged with the work of domestic reform, and only add, great pains should be taken, in the location and arrangement of school-houses, to avoid these exposures.

Pure air contains about seventy-eight per cent. of nitrogen to twenty-one of oxygen and one of carbonic acid. Such is its constitution when taken into the lungs in the act of breathing. When it is expelled, its composition is greatly changed. The amount of nitrogen is nearly the same, but one half of the oxygen has disappeared, and its place is assumed by an equal proportion of carbonic acid, and it is loaded with moisture. Simultaneously a change has been wrought inwardly equally important. The blood collected from the veins enters the lungs with a dark color, and constitutently unfit for the support of life, but here it suddenly assumes a florid hue, and becomes again adapted to circulation. Before its contact with the atmosphere in the lungs, it would have proved fatal to allow it to pass through the heart into the arteries. But now it is prepared and adapted again for this its life-giving office. Oxygen is taken into the blood as the supporter of animal life, and carbonic acid carried off by respiration, which is equally its destroyer.

In view of these facts, we are prepared to appreciate the necessity of a good supply of fresh air where living beings congregate, and of proper ventilation in our dwellings, school-houses, and churches. We

should sleep in airy rooms, and be accustomed to an open window. Sound sleep, invigorating rest, and warmth, are best secured under such circumstances. And drowsiness and lassitude are in the same manner prevented in places of concourse. Look at a few more facts. An individual breathes, on an average, from fourteen to twenty times a minute, and inhales, at every inspiration, from fifteen to forty cubic inches of air. Taking the medium figures, and we estimate the amount of air which one person inhales in a minute, to be three hundred cubic inches. In the same time he consumes twenty-four cubic inches of oxygen, and supplies its place with an equal amount of carbonic acid. We see that, in one hour, an individual vitiates a vast volume of air. How can he therefore be comfortable, and in circumstances conducive to health, when long confined in a close room—much more a large company?

IV. We notice, finally, the necessity of *suitable clothing*, and *a proper regard to dress*. With young children, the delicacy of the skin, in its texture, its freedom of exhalation, and its most acute sensibility, are prominent causes of disease. They require, therefore, more clothing, and greater caution about exposure than in more advanced years. Then the constant activity and restless energy of youth will keep up a free and uniform circulation, and lighter clothing may be substituted. It is important, at this period, to inure youth to cold and exposure. If they are robust and healthy, this is not only safe but advantageous. They may thus become proof against the common causes of disease which constantly infest those who are perpetually on the alert to guard against

it. In such as are of a sickly character, and seem to require great caution, it is important to gradually inure them to exposure, that their susceptibility to colds may be removed. And when once they are able to endure exposure, we should assiduously watch against their relapsing into their former over-careful habits. There is no more effectual way of breeding disease, than to be always garrisoning ourselves against it.

Clothing should be adapted to the season. Young persons should not be allowed to go about in cold and winter weather in garments light and airy enough for a northern summer. And especially, naked arms and exposed neck and shoulders should be avoided. Pride and fashion have made sad havoc of the lives of our daughters, through such foolish customs. It is not to be expected that outer garments, with the ladies, can be any thing but what fancy dictates; but under-clothes may be such as safety and health require. They should be of flannel. Woollens, on account of their warmth, their porosity (admitting freely of the escape of perspiration), and of their exciting action upon the surface of the body, are much to be preferred. In winter they should be worn next the skin, and warmth and comfort sought from them rather than from immoderate fires in poorly-ventilated rooms, which vitiate the air, and greatly augment exposure. We should save expenses on fuel, and appropriate them to flannels.

Clothing should not only be of a proper texture, but it should be suitably put on. It should never constrict the chest, or confine the limbs of the child. It would be well for those who would understand

the principles of physical culture, to observe the freedom and variety of motion apparent in healthy young children. If they are not restrained by improper clothing, their arms and legs move as though hung on a swivel. We know that the shoulder and hip bones are connected with the body, not by a hinge, but a socket-joint, and were designed for motion in all directions. And, from the first, a habit of dress should be adopted, which will allow freely of this variety of motion. Let the same throwing of the hands and feet, and the same vigorous exercise of the whole body be perpetuated, and the attention paid to the posture of the body that is devoted to the development of a favorite tree in the nursery, and elegance of form, grace in motion, and a perfect physical organism is made certain.

Above all, we should never resort to artificial stays, or braces, to mould the form or correct its irregularities. Spinal curvations, so common among the ladies of our day, consumption and dyspepsy, with other more delicate, but not less afflictive diseases, owe their existence mainly to abuses in dress. Corsets, whalebones, tight jackets and close dresses are the murderers of their thousands. And the shifting of the position has not mitigated these evils. The constriction of the waist, whether across the chest or the abdomen, is alike pernicious. The interference was formerly with the respiratory, but now is with the digestive functions; and still more with organism peculiar to the gentler sex, and which, in this time of fashion's tyranny, is a source of unnumbered ills and of the most excruciating suffering. Low and tight waists, with long, heavy and cumbering skirts, may

mechanically be shown to be most injurious. The mechanical principle involved, is that of the lever. We have only to inquire,—Where is the fulcrum? Which are its two arms? What is their comparative length, and what is the weight applied?—and we have its power calculated. Whether Banning's or Crain's *Supporters* are best adapted to meet the exigencies of such a force, or whether both together are able to counteract it, is a question which experiment will settle. But judgment dictates that we should dispense with both the antecedent and consequent, the disease and the remedy. Revolution is begun, and, when it is effected, it is earnestly to be hoped that it will be conformed to the laws of health and the dictates of utility.

It follows, that dress should be loose around all the vital organs; that it should protect every part from exposure, and that it should preserve an equilibrium of temperature. The lower limbs and feet require the most protection, for they are furthest from the fountain of circulation. Boots should be substituted for thin slippers in cold and wet weather, and the limbs separately clad. Our daughters are not mermaids, but belong to the human species; and it is in vain that they should attempt to disguise that they have the indispensables of locomotion. It is preposterous that fashion should impose upon them such impediments to natural action and convenience, as the customary long flowing skirts. If they were designed to serve the purposes of mops and brooms, there would be some reason in the custom. I am aware that some associate notions of indelicacy with a lady's exposing her feet and her ankles; but I fancy



that indelicacy only exists in the minds of those who indulge such sentiments. It is yet true, as Dean Swift said, "You nice folks have many very nasty ideas."

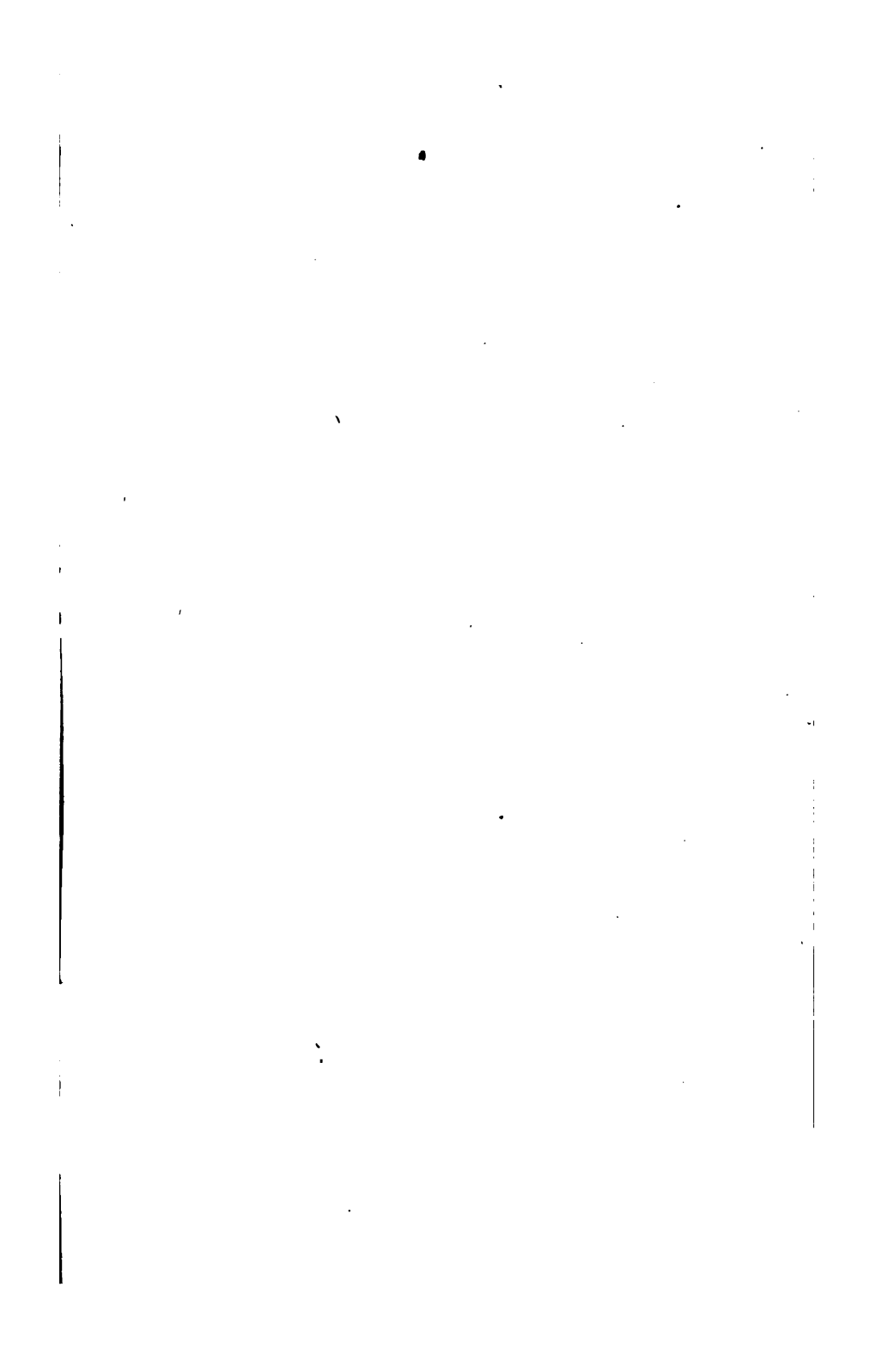
I have discussed this subject, perhaps, at too much length for the occasion; and will now desist from taxing your time and patience. I am sensible of having omitted many things which might profitably have been introduced, and very imperfectly have treated those topics upon which I have dwelt. If any suggestions have been thrown out worthy of consideration, it is to be hoped that they will promote investigation; and that this interesting and important subject shall not cease to agitate the public mind, till physiological science shall be generally understood, and its principles practically carried out. To acquire the requisite knowledge, man must read and reflect. He must study the structure of the human system, and become acquainted with the laws of health. He must note all the influences which act upon our physical organism. The attention of many is now turned to *the perfectability of human nature*; and efforts are being put forth to make a man what he may become when all the laws of his being are understood and obeyed; when the body, fashioned at first in the divine image, but now crippled, distorted, and debased by artificial violence and sinful indulgence, shall once more be restored to its erect and commanding posture, and rendered commanding, graceful, and useful, as designed in its creation; when the intellect, sustained and controlled by this perfect physical organization, shall be made adequate to all that it may attain of acquirement and applica-

tion, and man's moral character shall reach the ultimatum of excellence attainable in the present life. No confidence can be placed in the visionary theories which some have put forth, which propose to do all this work by mere earthly training. Man's fall was not one of a *mere physical character*. His corruption is something more than *corruption of manners*. If it were not so, then it might be said, that the eating of flesh was what shortened his days,—and that if we and our offspring for a few generations would feed on herbs alone, we should become Methuselahs in longevity; and it would be possible for us to school ourselves and our children into such continency of habit and purity of thought and feeling, as to return to primitive perfection by dint of such effort. We have not so learned this important lesson. Revelation predicates salvation on “the grace of God,” and faith in Christ; and we cannot, with our eyes open upon the sacred page, believe that our race is to return to its Eden state by the same path through which it went out.

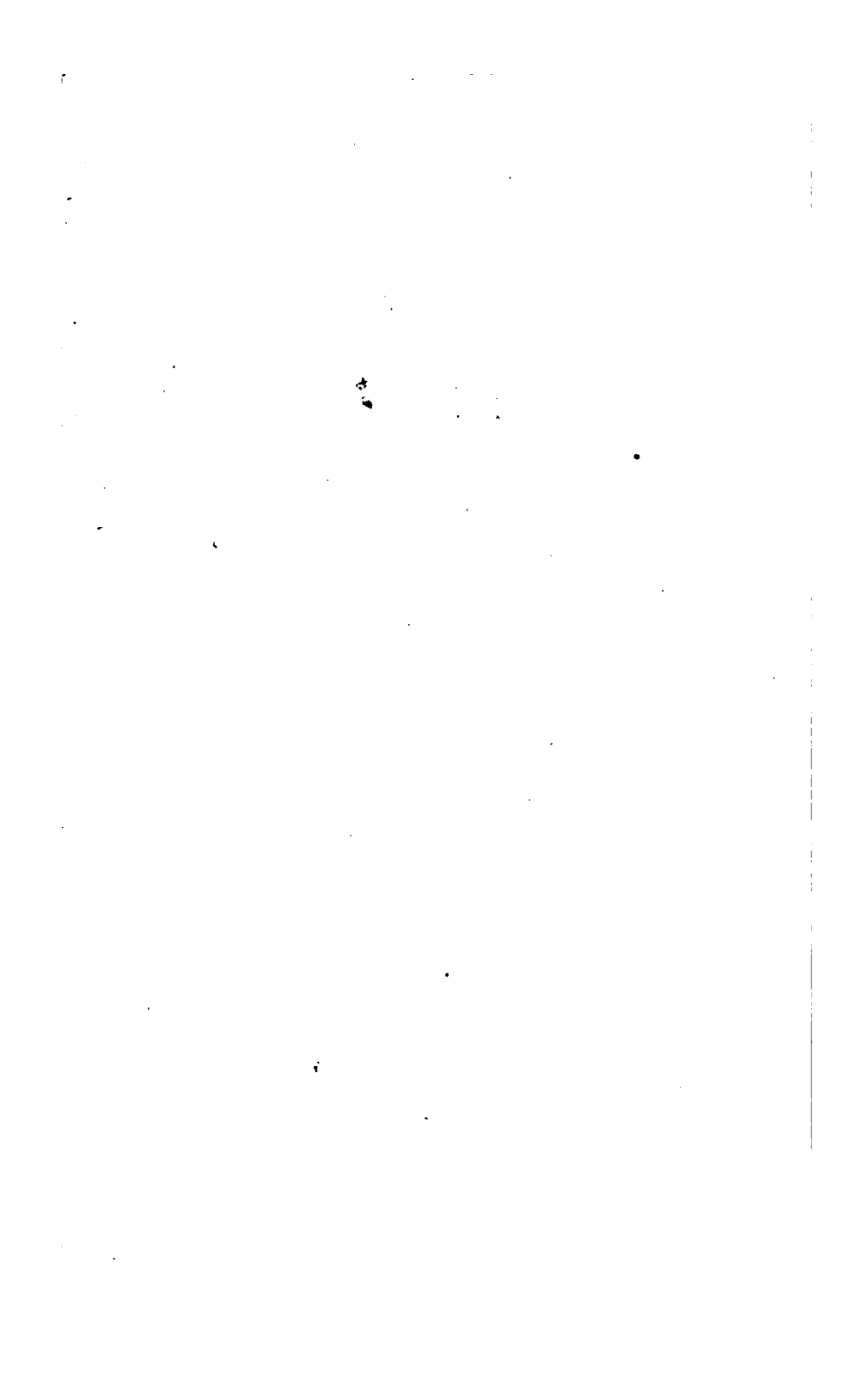
Many have been the efforts of such as discard the simple truths of the gospel, to discover and bring out their favorite idea, the *true man*, the model mortal—a being in human form, unmarred by deformity and uncontaminated with sin. The earth has been ransacked to find him; but the eager expectant has returned wearied and disheartened from his fruitless search. Many have been the experiments to produce him; but the fallen parent always begets children in his own likeness. Every child has corruption within and deformity upon him. The descendants of Adam are all “conceived in sin, and brought forth in ini-

quity." No human being, now existent, or to be produced in this imperfect state, has, or can have on him the first finish of the hand of the great Architect, and no human culture or adorning will restore him to his pristine purity and glory. To say the least, he cannot be brought back to the perfection of his physical nature till all the restraints of a perverted taste have been taken off, all the influences of an irregular life removed, and the legitimate tendencies of deformity, impotency and incontinence, hereditarily to propagate themselves, have been escaped.

This truth, however, should not discourage us in the work of doing all that is practicable for man's physical improvement. Enough is within our power to prompt to vigorous and persevering effort. The work appeals most loudly to our self-love, our social instincts, and our benevolence. When we have done what we can, we may confidently leave it to be perfected by Him, who is "the resurrection and the life." Our physical regeneration will be complete, when "this corruptible shall put on incorruption, and mortality be swallowed up of life."







## CUBBERLEY LIBRARY

To avoid fine, this book should be returned on  
or before the date last stamped below

10M—6.40

AUG 1  
AUG 1 1955  
JAN 1 1956

**BASMENT**

370.6

A512

1851

68422

**CUBBERLE LIBRARY**  
**LIBRARY SCHOOL OF EDUCATION**



